

**A SERMON**  
preached at Hamp-  
ton Court, on Son-

being the. 12. day of No-  
uember, in the yeare of  
our Lord. 1570.

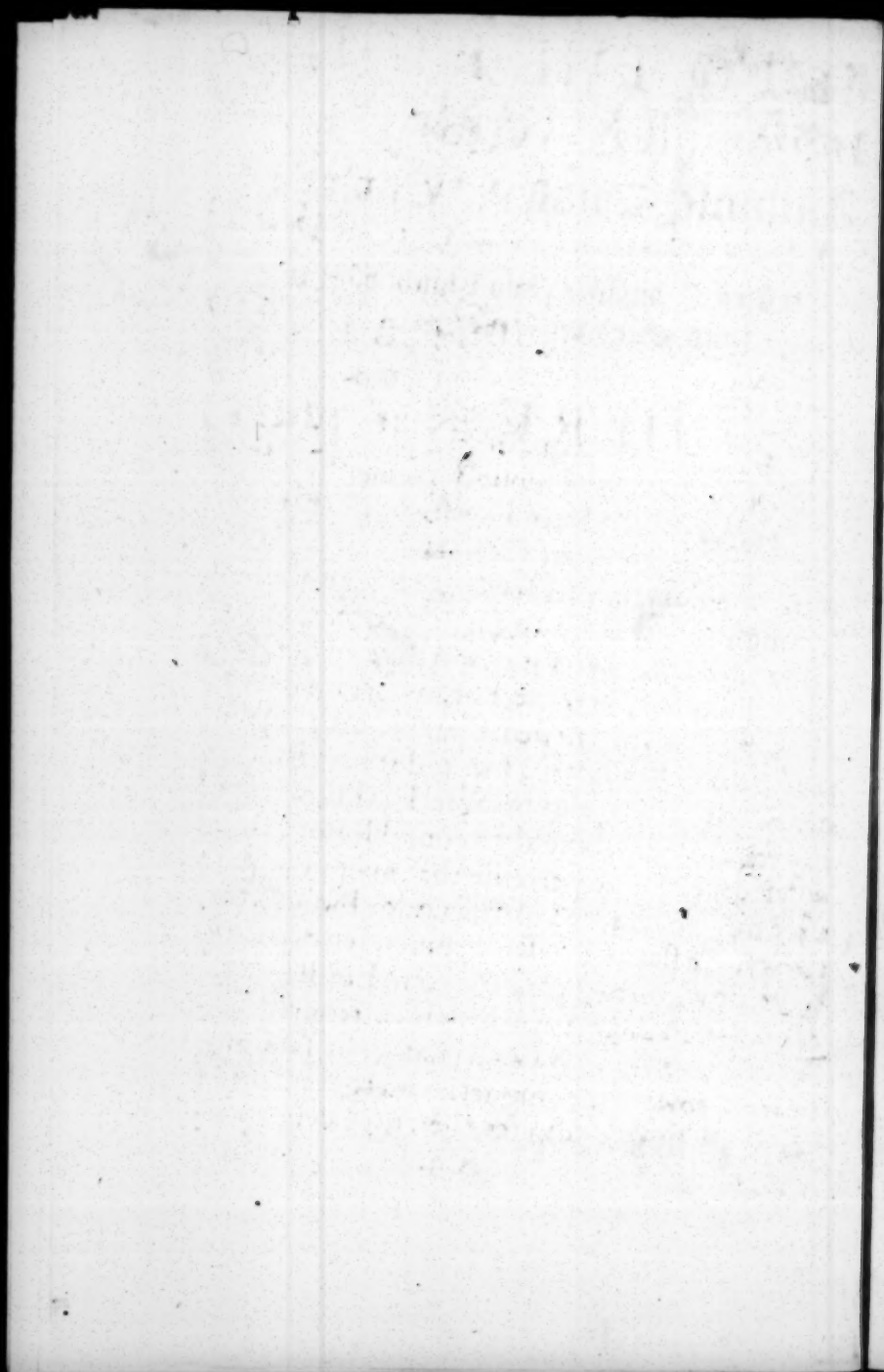
VVherein is plainly proued  
Babylon to be Rome, both  
by Scriptures and  
Doctors.

Preached by VVilliam Fulke  
Bachelor of Diuinity, and fel-  
low of S. Iohns Colledge  
in Cambridge.

**APOCALIPS. 14.**

¶ She is fallen, she is fallen, euen  
Babylon that great Citie, for of  
the wyne of the furie of her for-  
nication she hath made all na-  
tions to drinke.

**Imprinted at Lon-**  
don by Iohn Aldely.



**TO THE RIGHT**  
honorable & vertuous lord  
**Ambrose Dudley, Earle of**  
VVarwike, Maister of the Queenes Ma-  
iesties Dydanace, and Knight of the  
most noble order of the Garter.

(†)



**HERE** as it plea-

sed your Honor to requyre a copy  
of my Sermon which I preached  
last in your Honors hearing, so far

as my memory would serue me to repeate it :  
I thought it my dutie to satisfie your godlye  
desire. Not that I count it worthy of longer  
remembraunce, in respect of any great skyl or  
diligence of myne shewed therein ( althoughe  
in regard of the matter, I would it myght ne-  
uer be forgotten ) but because I acknowledge  
my selfe much bound to your Honor, that  
wheneuer I may perceiue that my poore ser-  
uice may be accepted of the same, I would in  
no wyse slacke to offer it, much lesse refuse  
to yelde it, when it pleaseth your Lordship so  
earnestly to require it. In which request, al-  
beit the singuler good wyll that your Honour  
beareth toward me, moueth you to think bet-  
ter of my simple doinges, then they deserue in

A.ij.

deede:

## The Preface.

deede: Yet your godlye zeale to the glorye of  
GOD, and the detestation of Papistrie, may  
appeare to all men, as it is througely known  
to those that daylye haue experience of your  
honorable disposition. VVherfore I addres-  
sed my selfe to put in writyng, that which be-  
fore I had vttered in speaking, obseruyng as  
neare as I could, not onelye the substance of  
matter, but also the phrased of wordes, which I  
then vsed, as by reading your Honor can best  
iudge. VVhich after I had sent to a friend of  
myne in London, to be written out, at my next  
repayre to the Citie, I found that it was alrea-  
dy committed to a Printer, who had vnderta-  
ken to set it out in prynt. For which cause I  
thought good to set this Preface before it,  
most humbly beseeching your Honor to take  
it in good part, and for the delay of tyme to  
hold me excused, seing it shall come other-  
wyse into your Lordships handes, then of me  
at the first was purposed. The Lord's  
encrease al honorable & godly vertues in your  
Lordship, with prosperitie in this life to  
his diuine pleasure, & after the course  
of this time ended, perpetuall  
ioy and felicitie.

your Honors to command alwaies  
in the Lord William Fulke.



¶ A Sermon preached at  
Hampton Court the. xii.

of Nouember last past.

1570.

**T**hat I may speake to the glory of  
God, and the edifying of the Con-  
gregation, here gathered in his  
name, I shall desire you all, right  
honorable, worshipfull, and welbeloued in our  
Saviour CHRIST, to ioyne wyth me in  
faithfull and earnest prayer. And in thys  
prayer. &c.

It is wrytten in the. iiii. chapter of the Re-  
uelation of S. Iohn, the. 8. verse: She is fallen,  
she is fallen, euen Babylon that great Citye,  
for of the wyne of the fury of her fornication,  
she hath made all nations to drinke.

The holy Euangelist S. Luke (right hono-  
rable, and welbeloued in Christ) in the fourth  
chapter of his Gospel, recozdeeth that on a time  
when our Saviour came into the Synagoge  
at Nazareth, to rede as his custom was, there  
was deliuered to him a booke, contayning the  
Prophecie of the Prophet Esay: Which after  
he had opened, at the first he found the place  
where it was wrytten in these wordes: The  
Spirit of the Lord is vpon me, because he hath  
annoynted me: that I should preach the Gos-  
pel to the poore; he hath sent me that I shuld

A.iiij.

leale

## A Sermon preached

heale the broken in hart, that I should preach deliuerance to the Captiues, and sight to the blinde, that I should set at libertie them that are brused, and to preach the acceptable yeare of the Lord. Then after hee had closed the booke, and deliuered it to the Minister, he sat downe to preach, and the eyes of all them that wer in the Congregation, wer bent vpon him. Then he opened his mouth, & spake vnto them these woordes: This day is thys Scripture fulfilled in your eares, and they all gaue him testimonie, that it was so. In lyke maner may I say, concerning this place of scripture which I haue read vnto you: in your eyes and eares is this scripture this day fulfilled. And I pray GOD, you may ali likewyse beare wytnes with me, that it is so.

† The last time that I spake in this auditozie, I entreated of the flourishing and prosperous estate of Ierusalem, which is the Church of God, set forth in the. 122. Psalme, and therfore godd order now requireth that I should speake of the decay and ouerthrow of the ennemy of Ierusalem, which is Babylon, the See & church of Antichrist. And for that purpose principally haue I chosen this text of scripture to speake of: That by the one we myght be enflamed with loue of the true Church of Christ, and by the other be moued to the hatred of that false church

## at Hampton Court.

Church of Antichrist. Now this text of scripture (She is fallen, she is fallen, euen Babylon that great City, for of the wyne of the fury of her fornication she hath geuen all Nations to drinke) offereth mee thre speciall thinges to be considered: First, what Babilon is: secondly, what is become of her: And thirdly, what is the cause of her heavy decay.

In the first part, by the assistance of God, and your honorable pacience, I shall playnly shew and proue that Babylon is Rome: in the second, that Babylon or Rome, by y<sup>e</sup> iust iudgement of God is fallen, yea she is fallen: in the last, the reason of thys so sharpe sentence of God agaynst her, because she hath deceyued all the world with dronkenesse and whores dome. Within the compas of these thre propositions, I wyll keepe my selfe in all my discourse: Sauering that by your fauour, for as much as thys is the myddle voyce of thre Angels that sweake in this chapter, for a p<sup>r</sup>eface I wyll use the voyce of the first Angel, of whose preachin<sup>g</sup> this my text is a consequent: and in the second of a Confusion, I wil touch the voyce of the third Angel, which is a consequent of this the myddle Angels voyce. Concerning the P<sup>r</sup>eface, it shall be this in few wordes.

After that S. Iohn had described the preservation & vnitie of the Church of God in Christ their

# A Sermon preached

their head, euen in the midst of the fury of Antichrist, vnder the figure of the Lambe, standing on mount Syon, with. 144000. of his chaste worshippers: next hee declareth that God would bring the same againe into the sight of the world, by preaching of the Gospell, and the ouerthrowe of the kyngdome of Antichrist. Wherefore he sendeth an Angell, flying in the midst of heauen, or betwene heauen & earth, bringing with him an euermore Gospell, and preaching, that all men should feare God, and geue glory to his name, for the tyme of his iudgement was at hand, and that they should worship him that made heauen and earth, and all things that are in them. A very angelicall Sermon in deede, and an euermore Gospell is that, (how soeuer the enemyes charge it w<sup>th</sup> nouelty) that teacheth to feare God, to geue glory to his name, and to worship hym onely, that is the creatoz of heauen and earth. And a consequent of that Gospell, is this Sermon of the Angell, She is fallen, she is fallen, euen Babylon that great Citie: for wheresoeuer men are taught to feare the Lord, to geue all glory to hym alone, and to worship none other but him that made heauen & earth, and all thinges in them contained: there must needs followe a great fall and ouerthrow of Babilon, and Babilonicall religion, which teacheth

*Amor  
w<sup>th</sup> gent and  
w<sup>th</sup> Rome  
is fall*

## at Hampton Court.

eth the contrarie. Wherefore if we looe  
the peace of Ierusalem, to the ouerthrowe of  
thys her great aduersary, let vs embrace this  
euermlasting Gospell, that we feare God, glo-  
rify God, and worship God alone. Againe, if  
we hate Babylon, with a perfect hatred, as we  
ought to do, and therefore would sake her vt-  
ter ruine and decay, let vs procure, that this  
Gospel may be preached, that men may learne  
to feare, honoꝛ and serue God onely, and then  
vndoubtedly Babylon shall fall, she shall fall I  
say, she can stand no longer. Let this suffice  
therefore for a Preface.

Now haue we to consider what Babylon is.  
I haue undertaken to proue, that Babylō here  
spoken of, is Rome. But first I must admo-  
nish you, how I vnderstand Rome: And that  
is not onely for a certaine place in Italy, com-  
passed about with walles, and furnished with  
buyldinges, as other Cities are: but for that  
auctoritie, gouernment, and preheminance  
which is challenged by meanes of that city, or  
for the Romane Empire, which is claymed by  
pꝛerogatiue of the same Citie: And so is Ba-  
bylon taken in Scripture, and namely in  
this pꝛophetie. For in the eleuenth chapter of  
this Reuelation, the same great City is called  
also Sodoma and Aegyptus, where our Lord  
was crucified: Sodoma, for the great abomi-  
nation

W. J.

nation

*It meant to  
who Rome  
a fall.*

*Rome  
it is vnder-  
Handed*

*Sodoma  
Egypt*

## A Sermon preached

nation and filthines therein mayntained : and  
 Aegiptus, because it keepeth the people of God  
 in miserable bondage and flauerie, as Aegipt  
 vnder Pharaos dyd of old. Whereby it is ma-  
nifest, that the great Citie is to be taken for  
that tyranny, gouernment, and preheminnence,  
as I sayd, which is challenged in the ryght of  
that great Citie : And so is the regiment and  
gouernance of the Romane Antichrist depen-  
ding vpon the prerogative of hys See, which  
is Rome. Now if any will contend, that Ba-  
 bylon must be taken in the proper sence, for a  
 Citie in Chaldea onely, as though we should  
 looke for the See of Antichrist out of the East :  
 As the Papists for. xxx. or. xl. yeares ago, deu-  
 sed a fable, that was renewed also in Ducene  
 Maries dayes, of a monstrous Childs which  
should be borne at Babylon, which they would  
haue men suppose to be Antichrist : We maye  
 be flatly conuicted of great ignorance, when  
 the Angell in the . 17. chapter of his Prophecie  
 testifieth, that her name is Babylon in a my-  
 steric, as in the . ii. chapter, th<sup>e</sup> is spiritual-  
ly called Sodoma and Aegipt. th<sup>e</sup> not in respect  
of situation of the place, but in similitude and  
likenes of condicions.

Therefore it remaineth, that ( according to  
 my promise ) I proue Babylon, here mencio-  
 ned, to be Rome. The greatest controuersy  
that



## at Hampton Court.

that this day troubleth the world, is wher the true church of God should be, the Papists making great brags, that it is on their side, & we affirming that it is on our side. This controuerſie wyl ſone be cut of, and brought to an end, if it may be ſhewed that Babilon is Rome.

For then cannot Rome be the church of Chriſt, but the church of Antichriſt. And therfore it ſtandeth me vpon, to bring very good & ſubſtanciall pꝛoues, to maintaine this my aſſertion, that Babilon is Rome. But what pꝛoues may be counted ſufficient? Is not the authoritie of holy ſcriptures, and the teſtimony of auncient Doctors of the Church, good and ſubſtanciall pꝛoues? Therfore if autoritie of ſcriptures be a good & ſubſtanciall pꝛowe, ye ſhall haue ſcriptures: if conſent of auncient wꝛiters in y ſame ſentence be of any value, you ſhal haue plenty.

And firſt beginning with ſcriptures, I wyl not alledge ſuch places as be hard, and dark to vnderſtand: but ſuch as be playne, euident, and manifeſt, & can receiue no other interpretation; to ſatiſſie the iudgement of any reaſonable man. I ſayt therfore, ſo many figures as in thys Revelation do not very obſcurely ſignifie, but euen directly poynt and paynt out that Antichriſtian church. For although they do ſo aptlye and ſitlye agree thereto, as a man myght eaſely iudge, they were made euen for

W. y.

the

Rome can  
not be the  
Church of  
Christ  
Babilon is  
Rome



## A Sermon preached

the same purpose : yet because they might be wrested to some other meaning, if manifest places did not withstand : I wyll leaue all aduantage that I might take of them, and hold me onely at this time, to those plaine and evident demonstrations, which wyth no equitie nor conscience can admit any other interpretations. Onely I wil here note, that for asmuch as all figures, types and colours contayned in this booke, may so conueniently be applyed to Rome, as though they had bene properly appointed to describe her (as they wer in darde) it is a great preiudice against Rome, although no playner proofes might be brought. But when so plaine arguments are brought forth, that without to much impudency, cannot be auoyded, and al other figures and dark speeches agree accordingly, it is a manifest conviction that Rome is none other but this Babylon.

*The first*  
*that shall*  
*be Rome*  
But to begyn with these playne places as I haue promised, the first shall be out of the ii. chapter of this Reuelation, the place before alledged : wher it is declared, that God in al times, yea in the greatest persecuti<sup>on</sup> would mayntayne his Church, and reserve at the least two witnesses which should testify of his trnth, in spight of Antichrist, and his adherents. Which although the monstrous beast, that ariseth out of the bottonles pit, should murder and slay:

yet

## at Hampton Court.

yet God should restore them to life again, continually stirring up a sufficient number to beare witness of his name and doctrine. In that chapter I say, it is containd, that when the beast had murdered them, he should enuy them the honoz of buriall, and so their bodies should lye in the streate or market place of that great city which is spiritually called Sodoma & Aegyptus wher our Lord was crucified. Declaring thereby, that as Rome had slayne and crucified the head, so should Rome persecute the members: & in the same city wher their Lord was murdered, the seruants also should be persecuted.

But here a man would think, that I were impudent, to affirme that our Saviour Christ was crucified at Rome, whom all the world knoweth to haue suffered death at Ierusalem. But you must call to remembrance, that at the first I gave warning, that I did not understand Rome for the topography of Rome, that is so much ground onely as is compassed with in the walles of that city, but for the regiment, gouernance, and prerogative that is claimed, by reason of the said or that Monarchy, wherof Rome is the head: And then I shall easely proue that Christ was crucified at Rome. For by whom was he condemned: was it not by Pilate the Deputy or Liefetenant of the Roman Empire: for what cause or crime was

## A Sermon preached

he adiudged to dye? Was it not for treason pretended to be committed against the Romane Emperre? With what kinde of execution was he put to death? Was it not such as was vsuall by the lawes of the Romanes, for suche haynous offences as were vniuersally layd to his charge? Finally, was not the place wherin he suffered, within the circute of the Romane Empire? May I not the iustly affirme that he was crucified at Rome, when by the Romane Iudge he was condemned for a crime against the Romane State, and executed by a kinde of death appointed by the Romane lawes, and in a place of the Romane dominion? As for the Iewes, they had at that time no authority to put any man to death: as they confesse them selues, when Pilate bad them take him, and iudge him according to their own law: meaning they should decree some light punishment against him, they answered: It is not lawfull for vs to put any man to death, & he hath deserved to dye. As touching the cause, although they accused him of blasphemy, in that he made him selfe the sonne of God: should he not be condemned for that, because Pilate would admit no accusation, but suche as contayned a crime against the Romane lawes. And as for the death of the crosse, it is manifest to be proper to the Romanes, for the Iewes would haue stoned

## at Hampton Court.

stoned him, if they might haue condemned him  
for blasphemy, according to the law of Moses.  
And that y<sup>e</sup> Angell in that place by no meanes  
can vnderstand Ierusalem, it is manifest by  
these reasons : First, that he calleth it that  
great Citie, which terme could neuer be spo-  
ken of Ierusalem : also he calleth it Sodoma &  
Aegiptus, which was the sea of the monstrous  
beast Antichrist, which in other places is often  
called Babylon, whereas no man euer did ima-  
gine, that Ierusalem should be called Sodoma,  
Aegipt, or Babylon. Adde hereunto, that Ie-  
rusalem, the place where Christ suffered, was  
utterly destroyed in S. Iohns time, whereby it  
is euident, that by this great Citie, spiritually  
called Babylon, Sodoma & Aegiptus, is meant  
none other but the Romaine Empire, which  
crucified the head, and should also bring forth  
that monstrous beast Antichrist, which should  
torment and afflict the members, which be-  
gan with murder of the Lord, and should con-  
tinue, till it were destroyed, in murdering of  
the seruantes. ¶ By this plaine text, which  
can not be twelued to anye other sence, thys  
great City Babylon, where Christ was cruci-  
fied, is proued to be Rome, and the authoritie,  
rule and power of the Romane City.

The second playne and euident proufe which  
I will vse at thys tyme, Shall be taken out of  
the

## A Sermon preached

the 13. chapter of this Revelation, where that  
evil shapen beast is described, which is y<sup>e</sup> head  
of the persecuting malignant church: hauing  
seuen heades, and ten hornes, and is the same  
which afterward in the. 17. Chapter beareth  
the great name Babylon, the mother of all a-  
bominations of the earth. Who so therefore  
will compare these things that are written  
in this booke, concerning the disposition of that  
monstrous beast, with those things that the  
Prophet Daniel in the. 7. Chapter of his pro-  
phesey describeth of the. 4. beastes, and specially  
of the fourth, which all men confesse to be the  
Romane Empire, except he be to much blynd-  
ed with frowardnes and peruers affection:  
he must needs acknowledge, that this Beast  
which Iohn painteth out, is the same that Da-  
niel setteth out: Which containing in it the  
cruelty of the Leopard, the Beare, and the  
Lyon, which were the former Monarchies, is  
vnlke to them all, and therefore is the fourth  
Empire, which all the world acknowledgeth  
to be the Monarchie of Rome. What should  
I speake of the nūber of hornes? equal in both,  
and generally of all other partes of their des-  
cription, which is set forth so like, and almost  
with the same wordes, both of the one, and of  
the other, that it were mere madness to ima-  
gine, that this Beast which Iohn describeth,  
should

# at Hampton Court.

should be any other, then that Daniel had so long before portraited. Then if the Beast in Daniels description, both signifie the fourth kingdome, as the Angell expoundeth it, which no man wyll deny to be the Romane Monarchie: The same monstrous Beast, being here painted out in this Reuelation, with the same shape, colours and conditions, must needs signify the Romane Empire, and so Babylon by this reason also is proued to be Rome.

The third argument of profe is taken out of the 17. chapter of this Reuelacion, and the 9. verse: Here the Angell expounding to saint Iohn the mystery of the Beast w<sup>th</sup> seven heads, declareth in very playne words, that the seven heads do signifie seven hyls, wheron the woman sitteth. Now, seing it is euident, that the woman signifieth a great Citie, we must see where we can finde a great Citie builded vpon seven hyls, and that by the interpretation of the Angell is Babylon, the See of Antichrist. And if we seeke throughout the whole world, where shall we finde a great Citie builded vpon seven hyls, but that great Citie in Italy, which al Wise: s, Poets, Historians, Cosmographers, with one consent do confesse to be Rome, which is builded vpon seven hils, whose names are these, Palatinus, Capitolinus, Auentinus, Exquilinus, Viminalis, Quirinalis,

Kind  
of  
Babylon is  
Rome.

The names  
of the seven  
hills  
on Rome  
are  
Palatinus  
Capitolinus  
Auentinus  
Exquilinus  
Viminalis  
Quirinalis



# A Sermon preached

and Calius. This is so playne a notation of Rome to be Babylon, builded on seven hyls, that the Angel could not moze plainly haue expressed Rome, though he had named her. For this is a moze euident and certaine description of Rome, to be the See of Antichrist, then if in plaine words he had said Babylon is Rome. For it might be, that some other Citie then that here was ment, myght haue the name of Rome, but no other Citie could haue this notation, to be builded on seven hyls. For Constantinopolis was afterwarde called new Rome, but Constantinopolis was not builded vpon seven hils like vnto old Rome. Therefore this is a playne and manifest circumlocution of Rome, which with no reason can receyue any other exposition.

For Constantinople  
called new  
Rome.

For what Boy going to the Gramer scoule,  
and reading in Virgils Georgikees this verse:  
Septemquæ vna sibi muro circundedit arces,  
That Citie (saith Virgil) which hath compassed seven hils within her wall, what boy I say in the Grammer schoule, doth not vnderstande this to be ment of the Citie of Rome, although the Poets in that place, doth not once name Rome? Whyth what face therefore wyll any man deny, that the Angell here meaneth any other Citie by thys periphrasis and circumlocution, then Rome? For if any man wyll be  
16



## at Hampton Court.

se forward to except, that the word of hyls is not taken in the proper sence, but figuratiuely and metaphozically for some other thing, as some would seeme to interprete seuen hyls in this place, for seuen kingdoms, he shal playnly be conuincid by these reasons: First it wer absurd, that the angel should repeate one thing twice: for in the next clause he sheweth, that the seuen heades doe signifie kyngdomes also. But especially we must remember, that this is an interpretation of the Angel, which must either be plaine and easy to be vnderstood, or else it deserueth not the name of an interpretation. Therefore if the Angell, offering to expound the mystery of the seuen heades, gaue this exposition, that they signify seuen hyls, if hyls be not taken in their proper sence, to what purpose serueth this exposition? For if the name of hyls hath neede of another exposition, he had bene as good to haue left the name of heades vnerpounded. And as for the interpretation of hyls to signifie kings, is more obscure, dark, and far set, then that heades should represent kings, for it is more apt by Metaphoze, to call a king an head, then to call hym an hyl. Therefore except we will say, that the interpretation of the Angell is in vayne, & a more darke, then the thing y is expounded by him, we must needes confesse that hyls are taken

# A Sermon preached

in their proper sence for byls, and then the City builded upon seven byls, without al contro-  
uerſie, is the City of Rome.

*De myl  
the b...  
no Rome*

The fourth and last p<sup>ro</sup>ofe that I wyll take out of the holy ſcripture, is the laſt verſe of the ſame. 17. chapter, which is yet a moze plaine deſcription of Rome, if any thyng can be moze playne, then that hath bene already ſpoken of. For ther the Angell in plaine wordes expoundeth, that the woman which ſ. Iohn ſaw which was the great whoze Babylon, is that great City which hath dominion ouer the Kinges of the earth, What braſen face is ſo impudent, to deny that Rome was that great city which had dominion ouer the Kinges of the earth at that time, when this was ſpoken? Or what other city had dominion ouer the Kings of the earth in ſ. Iohns time, but Rome? Who is therfoze ſo froward & untoward, that he wyll not acknowledge Babylon here to be playnly called Rome? If I ſhould name the chiefe city of England, who would not vnderſtand London? If I ſhould ſpeake of the chiefe City of Fraunce, who would not call Paris? And when the Angell named the chiefe City of the world, who could be ignorant, living in that time, or knowing the hiſtory of that time, that he vnderſtood it of the City of Rome, which was the hee of the Emperre, and from whence we

*Rome ſaid  
the of  
dominion  
in of Iohn  
bynd*

## at Hampton Court.

we should looke that Antichrist should come, according to the former prophecies. For it is a shame, in this place to flee vnto Allegories, and further expositions of this angelical interpretation, which as I sayd before, if it be not cleare, playne and easy to be vnderstood, deserveth not the name of an exposition: as when one vnknown thing is expounded by another, as much or more vnknown, it is vayne, superfluous, & ridiculous. Wherefore, whom any bandes of reason wil hold in, they must be satisfised with the exposition of the Angel, that Babylon is Rome. For seing it was necessary for the Church of God, to know as well the place where Antichrist should sit, as to be instructed of his craft and cruelty: our Saviour CHRIST, the Authoꝝ of this Revelation, would not suffer his Congregation to be ignorant therof, but sent his Angell playnly to interpretate and expound the vision of the great whoze, that the Church being thoroughly admonished of her wickednesse, and instructed perfectly to know her, might more easily take heed of her, flee from her, and abhorre her. So that according to my promise I have sufficient beproven by authority of holy Scripture, this first preposition which I tooke in hand, that Babylon is Rome.

But because some are of such obstinate and wilfull

C.ij.

Nota

# A Sermon preached

wilfull frowardnes, that nothing will satisfy  
 them, but they wyll still grudge and repine,  
 carpe and obieet agaynst my interpretations  
 of the holy scriptures (for the text they cannot  
 deny) I wish them that are such, if they lyke  
not these expositions which I haue brought to  
the defasing of Antichrist and his religion, then  
that they admyt and reuerence those expositi-  
ons, whych their own Authoys byyng for the  
maintenance of the Popes authoritie, & his re-  
ligion. Of which sort ar these: God (saith Mo-  
 ses in Genesis) made two great lights, the Sun  
 to rule the day, and the Moone to gouern the  
 night: That is, saith the famous Interpreter,  
God ordained the Pope and the Emperour to  
rule the world. By the Sunne is meant the  
 Pope, and by the Moone the Emperour. And  
 loke how much greater, & more glozious the  
 Sunne is then the Moone, so much greater and  
 more glozious is the Pope, then the Emperour.  
 And not content with this, he counteth by A-  
 rithmatike how much greater the Sun is in  
 quantity then the Moone, by proportion that it  
 hath to the earth, & by so many parts he con-  
 cludeth that the Pope is greater then the Em-  
 perour. But here a mā might help him, what by  
 Geometry, & what by Arithmatike, for where  
 as the Sunne is 166 times greater then the  
 earth, and the earth 39 times greater then the  
 Moone

If Sun is 166. times  
 greater than the earth  
 & earth 39 times  
 greater than the Moone  
 Then Pope is 6474. times greater  
 than the Emperour

## at Hampton Court.

Moone (as is proued by Mathematical demonstration) the Pope should be 6474 tymes greater then the Emperour. This is one noble exposition that is set forth to aduance the dignity of the Pope, and his kingdome.

Another like to this, is vpon the wordes of the Apostels, which answered vnto our Saviour CHRIST, when he commaunded him that had no sword, to sel his coate and bye one, signifyng the great danger that was at hand: Lord (say they) here are two swordes. These swordes (sayth the Glosar) are the Ciuill and Ecclesiastical power, which remayned in Peter, and therfore his Successor the Pope hath preheminance of both. No doubt a worthy interpretation, and that agreeth well with the text, and doth the Pope great worship.

Againe S. Paule saith to the Corinthians. 1. Cor. 2. The spiritual man iudgeth althings, & he him selfe is iudged of none. This spiritual man, saith the Interpreter, is the Pope, which is Judge of all the world, and may not be controlled of any man, no though he draw wyth him innumerable enyles into hel fier, there to be tormented with the Deuil and him for euer more, yet no man must be so bold as to finde fault with him, or to say: Domine quid ita facis? Lord why do you so? Is not this an hand, some exposition? Yes I promys you, euen like  
vnto

# A Sermon preached

vnto this other: Statuimus vt Clerici nec cer-  
nam nutriant, nec barbam radant: The decree  
 (sayth a Canon of an auncient Counsell) that  
 the Clergy shall neither weare long haire, nor  
 haue their beardes. The Closer, finding this  
 Canon to be so cleane contrary vnto the cu-  
 stome of the popish Clergy, who be to weare  
 long haire, and to haue their beartes, thought  
 he would draw it at the least, if it would not  
 come by saye meanes, to maintaine the law-  
 dable custome of the popish Clergy: and by ex-  
 position of one word, he maketh the whole Ca-  
 non to serue his turne. Wherefoze Statuimus  
 (saythe) which is we decree, is to be exposi-  
 ded, for Abrogamus, which is we disanull or  
 abrogate, and so the sence afterward falleth  
 out very playne for the popish Priestes thus:  
 We disanull that Priestes should go without  
 long haire, or vnshauen beardes. A right cun-  
 ning interpretation, and proper for the place,  
 and such in effect are all those that serue for the  
 maintenance of the Popes authori, and the  
 religion of popery. Wherefoze, he that is of so  
 sharpe iudgement, y he w<sup>ill</sup> like & refuse  
 those plaine expositions, which I haue brought  
 of the places befoze alledged, & except agaynst  
 them, as enforced, constrayned, and farre fet-  
 ched: let him like of, prayse magnify, and ad-  
 mire these interpretations, which are sought  
 out

Statuimus for  
 abrogamus



## at Hampton Court.

out to uphold & establish  $\hat{y}$  Popes thzone, & his religion, as rightly, faithfully & truly collected  
Atq; idem iungat Vulpes, et mulgeat Hircos, --#  
and by as good reason let hym toyne for bys  
plough, not Dyes, but Feyes, and milke for  
his payle, not the Coates, but he Coates, as  
the Poet sayth.

Nowe that I haue proued Babylon to bee  
Rome by authority of Scripture, it followeth  
that I must shew for the same, the consent of  
auncient Doctors. And as in my former pro-  
batio, I touched onely such places as did plain-  
ly, directly, and manifestly set forth my pur-  
pose: so in this behalfe I will deale wyth the  
Doctors. Not such as they are wont to al-  
ledge against vs, names in vayne of great and  
reuerent antiquity, but woorkes of mere fals-  
hoode and forgery, bewraying their Authours,  
not to be such as they are fathered vpon, but  
such as out of the body of blindnes and super-  
stition of much latter time, haue begotten the.  
Such are the decretall Epistles of the old Bi-  
shops of Rome, Linus, Clemens, Anacletus. &c.  
Of which Clemens, writing to S. Iames, for-  
sooth, in his second Epistle chargeth him very  
earnestly, that the Vire be cleanly kept, so that  
there appere no Vile doing, or any other filthi-  
nes among the fragmets of the body of Christ,  
with many other apostolical commaundements.



# A Sermon preached

The impudence of whose Authors appeareth notably in this, that whereas they were ignorant Buzards that could not write true latin, they would ascribe their counterfet Epistles to so learned Fathers, as though at that tyme when women and children spake latin, naturally as their mother tong, the bishops wer so unlearned, that they did write so barbarously, and were not able to utter their minde in true latine. But leauyng those delicates for such as long after them, I wyl vse no authority for this purpose, but such as they cannot refuse, but that it is auncient, catholike & autentickall. I wil begin therefore with Venerius, one of the most auncient and authentickall writers that the Church hath: who in the first booke of his treatise against al heresies, speaking of the See of Antichrist, vpon the last verse of the 13. chapter of this Revelation, wher it is sayd, that the number of the Beastes name, is six hundred thirtie and six, sheweth that the opinion of many in his tyme was, that seing this name *λατεινος*, which is in English The Latine man, or Romane, in the numerall Greeke letters, containeth this number, that Antichrist must be sought at Rome. His wordes are these: Sed et *λατεινος* nomen sexcentorum sexaginta sex numerorum, &c. et valde veresimile est, quoniam verissimam regnum hoc habet vocabulum

Nota

pro mal  
in the  
Society of  
Babylon  
Rome

Remond  
2 authoritie

*λατεινος*  
of Rome  
1661  
202

# at Hampton Court.

lum Latini enim sunt qui nunc regnant. Also  
(sayth he) this name Lateinos, containing the  
number of 666, is thought to be the name  
of Antichrist, & it is very like so to be, for that  
which most vndoubtedly is a kyngdome hath  
that name, for they be Latines which now do  
raigne. You see by this testimony of Irenæus,  
that this prophēcy of old time was understood  
of Rome, & therefore it is no new interpretaciō  
that Babylon is Rome, & that the number of  
the Beastes name is to be found in one that  
beareth rule at Rome. If this exposition or ex-  
plication of the Beastes name, had bene deu-  
ised by Luther, Zwynghius, or Caluine, it might  
haue bene suspected, as a thing imagined of  
spight and enuy agaynst the church of Rome,  
but when it is brought forth by so auncient a  
Doctor, which lyued not many yeares after  
this Reuelation was geuen, as hee him selfe  
saith, it was but a litle before his time, vnder  
Domitian the Emperour, which died 12. hun-  
dred yeres before Luther was borne: we must  
needes iudge it both to be very auncient, and  
free of all partiallity. Therefore I wyl  
passe ouer diuers other applications of that  
number, to other names, which neuerthelesse  
hyt Babylon home, because they haue bene  
sought out of late, by such as beare yll wyl  
to Rome. For I thinke this is sufficient with

The numbe  
ring of the  
Beastes  
name by the  
Grecke let-  
ters.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

---

666

D.y.

all

# A Sermon preached

all reasonable men of equall iudgement, to  
proue that this is no new opinion to sake the  
See of Antichrist at Rome. They them selues  
to proue their doctrine catholicke, alledge au-  
thority of a. xj. or. xij. hundred yeres antiquity:  
behold this opinion is. xij. or. xij. hundred yeres  
old, that Antichrist should be a Romane, and  
that the See of his tyranny is at Rome.

though  
vntuly

Tertullian  
2 autoritie

The second wytnes of this assertion  
Babylon is Rome, is Tertullianus, a verie  
auncient wyter also: who in playne wordes  
affirmeth that Babilon signifieth Rome, in the  
third booke agaynst Marcion, which he sayd  
that Christ had a true body. Wherfore Ter-  
tulliane useth this reason against hym: Th  
ing which hath a figure of it, must be a thing  
of truth, and so discoursing of many things fi-  
gured, and the figures of them, cometh to these  
wordes: Sic et Babylon apud Iohannem no-  
strum, Romanæ vrbis figuram portat, i.  
et magnæ, et regno superbæ, et sanctorum de-  
bellatricis. That is to say: Euen so doth Ba-  
bylon (in the Apocalips) of our saynt Iohn,  
beare the figure of the City of Rome, which is  
altogether as great, and as proud in raygne,  
and as great a persecuter of the saints, as Ba-  
bylon was. You see therefore most clearely  
and plainly, that Tertulliane withal his lear-  
ning, could not interprète these things that be  
writen

## at Hampton Court.

written in this Revelation, concerning Baby-  
lon to be applied to any other city then Rome.  
And he is also a witnes boyd of all partiality  
or affection to either part, of them that strive  
in our dayes. For he departed nere about. xij.  
hundred yeares befoze our time: why should  
he not then be credited in this case?

Well, next vnto him I will ioyne Chryso-  
stome, in his Comēтары vpon the second E-  
pistle to the Thessalonians the second chapter,  
in his fourth Homely. Where as saint Paule  
speakyng of the manifestation of Antichrist,  
sayth they knew what was the stay, that he  
was not presently reuealed: But when that  
stay is taken away, he should be reuealed in  
hys due time. Chrysostome expoundeth this  
stay, to be the Romane Empire, which must  
geue place vnto Antichrist. What lyke as the  
Persians came in place of the Chaldeans, the  
Græcians in place of the Persians, and the Ro-  
manes in place of the Græcians, even so Anti-  
christ should invade the Empire of the Ro-  
ma; Vacantem imperij principatum inua-  
det, et tentabit ad se capere hominum et Dei  
imperium. Antichrist (saith he) shal invade  
the vacant principallity of the Empire, & shal  
assay to draw vnto him self the Empires both  
of God and men. And is it not manifest, that  
the Papacie grew & tooke increase by the de-  
cay

*Chrysostome*  
3 authoritie  
2 Thesalo 2

*Chaldeans*  
*Persians*  
*Græcians*  
*Romanes*  
*Antichrist*

# A Sermon preached

ray of the Empire, and at the fall of the Monarchy challenged full possession of all dominion, both spirituall and temporall?

4. authoritie

Of the same iudgement is S. Ierome, writing vpon the same place of Paule vnto Algasia, in the eleuenth question, whose wordes are these: Nec vult aperte dicere Romanum imperium destruendum, quod ipsi qui imperant æternum putant, vnde secūdum Apocalypsim Iohānis in fronte purpuratæ meretricis scriptum est nomen blasphemix, id est Romæ æternæ. &c. That is: Neither will he openly say, that the Romane Empire should be destroyed, which they that gouerne it thinke to be euerlasting, wherfore according to the Reuelation of S. Iohn, in the forehead of the purple whore ther is written a name of blasphemy, which is Rome euerlasting. Doe here another wytnes of good antiquity, and sufficient credite, which not onely agreeth plainly with Chrysostome, that Antichrist should take possession of the Romane Empire, when it should be decayed in the Emperours: but also most plainly agreeing with Tertulliane, calleth that Babylonical Trumpet, which is described in the. 17. chapter of this Apocalips, that purple whore of Rome, and the name of blasphemy to be, Rome euerlasting: as though he had heard the Pope brag of the eterny of his See, which he saith is the rocke

## at Hampton Court.

rocke, against which the gates of hell cannot preuaile. But he is sowly beguiled, for Wome the See of his Popedom, is by Saint Ieromes iudgement, that Babylon of whom the Angell preacheth, that howseuer she boast of her eternity: She is fallen, she is fallen, euen Babylon that great City, and neuer shal rise again.

They cry out against vs, that we rayle, and speake contumeliously of, the holy See of the Pope, when we call Rome the whoze of Babylon: but when the olde Doctors (to whose iudgement they them selues appeale from the authority of the scripture) feare not so plainly in their writings, to paynt out the Babylonical strumpet in her right coulours, & in flat wordes to say she is Rome, the mother of all abominations, and the See of Antichrist: why should we be blamed, for saying as we are taught by them: And especially of those men that make so great vauntes, that the iudgement of the fathers is altogether on their side: by who they offer to be tryed, when they dare not abide the iudgement of the scriptures. Againe, consider I pray you of the old doctors, before Antichrist were openly reuealed, dyd vnderstand by the scriptures, that he should syt at Rome: what thinke you would they haue sayd and written, if they had liued in these daies, & knowne and seene all that was prophesied to be fulfilled in him,



## A Sermon preached

hym, with what confidence suppose ye, they would haue inueyed against him? With how open mouthes would they haue cried out vpon him? At least wise do you not thinke in your conscience, that when they had considered the authority of the Pope and his wholesome doctrine, they would haue chaunged their minds, and recanted their wytyngs against Rome, & repented that euer they had called her the purple whoze of Babylon, seing she is the holy mother church of Rome, the Sea of the most holy father the Pope, head of the same church. I must needs say thus much in your behalfe (O ye Papistes) as yll as I loue you, that if Hierome, Tertulliane and the rest of the Doctors, did so account of Rome as you affirme of them, they were much to blame to defame her with such odious names, as to call her the purple whoze of Babylon, which must needs make her vehemently suspected to be the church of Antichrist, and not of Christ. For what Papist in these dayes dare say, that which Ierome sayd, that Rome is that purple harlot Babylon which S. Iohn speaketh of in the Apocalips? The same Ierome in his 13. booke of commentaries of the prophesy of Esay, vpon the 47. chap. writeth in this maner: Licet ex eo quod iuxta .70. scriptum est θυγατηρ βαβυλωνος, id est filia Babylonis, non ipsum Babylonem qui-

dam

*Ierome*



## at Hampton Court.

dam sed Romanam urbem interpretatur, quæ  
in Apocalypsi Iohannis at Epistola Petri Ba-  
bylon specialiter appellatur. &c. That is:  
For as muche as the seuentye Interpretours  
wyte, not the Daughter Babylon, but the  
Daughter of Babylon, some do interpret ther-  
of, not Babylon in Chaldea, but the Citye of  
Rome, which in the Revelation of saint Iohn,  
and the Epistle of Peter, is specially called Ba-  
bylon. Note that Ierome in thys place, ac-  
counteth Rome to bee Babylon the younger,  
daughter of Babylon the elder. And secondly,  
that this was not his opinion onely, but the  
consent of many other in his time, and namely  
of such as vsed to interpret the Prophet Esay.  
Thirdly and especially consider, that he affir-  
meth Rome in the Apocalips, to be specially  
called Babylon. So that Babylon in the Apo-  
calips, by his iudgement, can be understood for  
nothing els but Rome, because Rome is there  
specially figured by Babylon. What mea-  
neth Ierome so often to beate in thys nayle,  
that Babylon is Rome? For it had slipped out  
of his penne but once, hee myght haue bene  
pardoned for his oversight: but when he hath  
neuer done writyng, that Rome is Babylon,  
and in the Revelation specially called Baby-  
lon, why should we account hym anye longer  
for a Carthlike? For in his Preface vnto the  
C. books

## A Sermon preached

booke of Didimus, De spiritu sancto, which he translated out of Greeke into Latin, writing to Paulinianus, he uttereth these words: Cum in Babylone versarer, & purpuratae meretricis essem Colonus, & iure Quiritum viuerē. &c. Of late (saith he) when I was in Babylon, & was an inhabitant of the purple Harlot, and lived after the law of the Romanes, I thought to intreate somewhat of the holye Ghoste. What needed Ierome in this place, so odiously and contumeliously to call Rome by the name of Babylon, and a purple Grampet, but that he could neuer consider Rome otherwise but to be the ~~Sce~~ appointed for Antichrist? For in other places, where he interpreteth the Scriptures and Prophecies, concerning Antichrist, we may lesse marvelle if he interprete Babylon for Rome, because no reason could leade him to expound it otherwise: but here talking pleasantly with his friends, what necessitye compelled him to use such descriptions of Rome, but that this persuasion was so depely grauen in his minde, that Babylon is Rome, that neither in earnest nor lest he could forget it, but is alwayes harping vpon it, as though he thought leaue to call Rome by any other name, then that he had learned in the Scriptures, to be Babylon, and the purple Harlot. For in like manner, writing to Marcella a ver-

tuous

## at Hampton Court.

tuous Gentlewoman of Rome, whom he al-  
lured to forsake Rome, and to dwell nere unto  
him in Bethlehem: one especial reason that he  
vseth to perswade her, is this: That as Bethle-  
hem, whether he would haue her to repaire, is  
situate in the holy land, and the place consecra-  
ted to the birth of CHRIST: So Rome,  
where she desired to remaine, was the Baby-  
lonical Harlot, according to the Reuelation of  
S. Iohn, appointed for the birth of Antichrist;  
which there should arise and exercise tyranny,  
and fro thence should deceiue the whole world  
with his wicked wyles.

But who so will read the woordes of Hiero-  
me, may finde yet more places, in which  
he is bold to call Rome Babylon, the very See  
of Antichrist. Whereby it is apparant, that  
it is no new or straunge matter to saie Anti-  
christ at Rome, when such old Doctors of the  
church so commonly in Commentaries, Epistles,  
and other writings, do teach vs that Rome is  
Babylon, and the scripture affirmeth that Ba-  
bylon is the See of Antichrist. But let vs  
leauie S. Ierome, and see what other say of the  
same matter.

Saint Ambrose, writing a Commentary vpon  
the Reuelation of S. Iohn, is of the same  
iudgement. Of the authority of the woorde,  
I wil moue no question at this time, seeing it is

E.g.

cciii

5 antioch

## A Sermon preached

commended to vs by Cuthbert Tonstall, late  
bishop of Duresme, who found it an old Li-  
bzary, and first set it in print, vnder the name  
of that great S. Ambrose, and is willing that  
men should so thinke of it. It is good authority  
I say, against the Papists, being commended  
by so Catholike a Prelate, and because they  
are wont to receiue whatsoever cometh vnder  
the name of an old Doctoꝝ, though it be ne-  
uer so vnlike his writing, and cry out vpon vs  
foꝝ reiecting at our pleasure the woꝝks of aun-  
cient Doctoꝝ that make against our doctrine  
as though we reiected any without cause, oꝝ  
they refused none foꝝ any cause: whereas Pig-  
hius their great Patron blusheth not to reiect  
the report of two generall Counsels, the fift  
and sixt of Constantinople, which are comen-  
ded to vs by publike faith of the church of Con-  
stantinople, because in the one Pope Honori-  
us is condemned and accursed foꝝ an heretike,  
and in neither of both the Popes Legats could  
hane the highest place, according to the request  
of their ambitious Pasther. But as foꝝ thys  
Ambrose, if he wer not Ambrose of Millain,  
yet is it apparant by the stile, that hee was  
some auncient wyter of the Latine Church,  
and hee throughout this prophesy interpreteth  
Babylon to be Rome: and Antichrist to be  
sought no where but at Rome.

Prima-

## at Hampton Court.

Primasius also, a very auncient writer, who likewise commenteth vpon the Apocalips, expoundeth these prophecies of Antichrist to be fulfilled in y<sup>e</sup> Romane empire, & of y<sup>e</sup> city of Rome.

S. Augustine in his worke de Ciuitate Dei, not once or twice, but oftentimes is bolde to call Rome Babylon, and Babylon Rome, as in hys 16 booke and 17 chapter, he calleth Rome an other Babylon in the West. And in his 18 booke and 2 chapter he calleth Babylon of Chaldea the first Rome, and Rome of Italye the second Babylon, willing men to consider that in the beginning of the city of God which was the church in Abrahams tyme, the first Rome that was Easterne Babilon her enemye was builded in Chaldea, and about the same tyme that the first Babylon was destroyed, least the Citie of God should lacke her enemy, the second Babylon which is Rome in Italye was erected. It is a straunge matter that the same Citie which is a professed enemye of the Citie of God, should be the mother of all Religion, and the very city of God it selfe. O Augustine thou wast not well aduised to make the Citie of Rome enemye to the city of God, that Rome should be the same to the church of God, that Babilon of olde was to Ierusalem. The same Augustine in the 22 chapter of the 18 booke, calleth Rome an other Babilon, and daughter

# A Sermon preached

Rome is  
Western  
Babylon i

of the first Babilon. And in the .27. chapter he calleth Rome ~~Western~~ Babilon. By these and other testimonies of olde wyters that might be brought, but for tediousnes I suppose it is sufficiently proued that Babylon in this my text spoken of, is Rome, & that we should not seeke Antichrist to proceede from any other place then from Rome. But what neede I trouble my selfe to seeke further testimonial for confirmation of this matter, that Babylon is Rome, then of the Bapistes them selues? For it is the common Catholike opinion of all Bapists, that S. Peter in his Epistle wher hee sendeth Salutations from the Church gathered in Babylon, by Babylon vnderstandeth Rome. And they learne it of Ieronime, which in the lyfe of S. Marke doth so expounds it. So greedy they are to finde a place in scripture where Peter should bee sayd to haue bene at Rome, that they are content to acknowledge Babylon in the scripture to be vnderstood of Rome. And thus I haue performed I trust, sufficiently that whych I tooke in hande to proue, both by the authority of holy Scripture in playne and manifest textes, and by consent of many annient wyters, yea by the confession of the Bapistes them selues, that Babylon in the scripture is taken for Rome. And thus much for the first part, in which because I haue

Such hmyg  
dogges cate  
durtie  
Luddinges



## at Hampton Court.

I haue bene ouer long, I wyll be shorter in  
that which remayneth.

In the second part I promised to declare  
how Babylon which is Rome, is fallen, accord-  
ing to the prophecy of this Angel: She is fal-  
len (saith the Angel) she is fallen. *He repeateth*  
*the word of falling for two causes: first,*  
to declare the certainty of her decay, that how  
soeuer she seemed to flourish and triumphe, as  
though she should neuer haue fallen or come  
to ruine: yet GOD for her wickednes most  
righteously, and for the comfort of his Church  
most mercifullie, had decreed vndoubtedlye  
that she should fall, when that time was once  
come, which in his most wise and wel ordered  
counsell was appointed for her destruction.  
*Secodly, he repeateth twise that she is fallen,*  
*to shew that she should haue an unrecoverable*  
*fall: she should not fall as other Cities, which*  
*haue risen againe, but she should fall without*  
*al hope of recovery, neuer to be restored againe.*  
Then for in the 18. chapter a mighty Angel ta-  
keth vp a great mylstone, and throweth it into  
the sea saying: VVith such violence shal Ba-  
bylon that great City, be throwne downe, and  
neuer be sene any more. So that as it is im-  
possible for a great mylstone, throwne wyth  
great force by a mighty Angel into the bottom  
of the sea, to ryle vp againe, and staym above  
the

# A Sermon preached

*B  
u  
e*

the water: so impossible it is that Babylon when she is at the lowest of her fall, should neuer be set vp againe. And in the 19 chapter it is said; That the smoke of her burning ascended vp for euer and euer. Also of her vnter desolation descriptions are made in the 18 chapter, where it is sayd, that Babylon is made a dwelling place of Diuels, a cage of vnclean birds, according to the prophesy of Eia, concerning olde Babylon, that Zym and Ohym which be Sprigites and Goblins shal walke in her pallasces, Scritchowles and Ostriges shal crye in her houses, Apes and Satyres shal daunce in her bewtiful buildinges. No voyce of men shal be heard in her, no sound of a myll shal be heard, no light of a candle shal be seene, but perpetual! solitude and sorrow shal dwell there for euermore. Therefore saith the Angel, She is fallen, she is fallen, that is she is destroyed, and neuer shal be repayzed.

*S  
2  
2  
2*

But if we will better vnderstand how she is fallen, we must consider more distinctly where in she is fallen. First, in wealth and riches she hath sustained a great fall. Consider how many kingdomes and states of the worlde haue renounced her obedience, and all those haue withoken great rentes, reuenues and commodities, that in times past were addit to the maintenance of Babylon the church of Rome.

A great

## at Hampton Court.

A great fall without peradventure, and that  
wyll neuer be recovered. Remember some  
ny Abbies, Monasteries, Sunneries, Frie  
ries, Hospitals, Chauntries, Churches, and  
Chappels, now ouerthrowne and made euen  
with the ground: All Landes, Jewels, orna  
ments and great treasures that belonged un  
to them, cleane taken away from them: and  
you wil confesse with me that Rome in riches  
hath a great fall. Yea, if you would see wyth  
your eyes a manifest example of Gods iudge  
ment against Babylon, behold that euyl fauor  
ed mynes and heapes of Monasteries, that  
were sometime gorgeous & sumptuous buil  
dinges. The same ende remaineth all that  
pompe and pride of Babylon, not yet altoge  
ther beaten downe, but euen now in falling:  
For the mouth of the Lord hath spoken it, and  
his immutable counsell hath decreed it, and  
he hath sent an Angell to proclaim it.

Some wyth perchaunce, that Monasteries  
had Gods fyll, and ben converted to better u  
ses. But indoubtedly the prouidence of God  
so ordered all things, that his curse which was  
vpon them might be executed, and the proph  
cies that were concerning them, might be ful  
filled, that they might be a monument of Gods  
wrath vnto all the posterity, the beginning of  
the fall of Babylon, and an example of the de  
struction

# A Sermon preached

Exhortation of all the rest that should follow some  
after. Who would ever haue thought that so  
great riches, treasures, and reuenues should  
soodaynly be ouerthrowen, destroyed, and  
come to nothing: Wherefoze it is manifest,  
that in wealth and worldly substance, where-  
by the pride, voluptuousnes, and intemperance  
of riotous Rome was maintained, & grew to  
an intollerable excess, is greatly diminished,  
soze decayed, and hath a soule fall, and shortly  
shall haue a finall fall.

*2 way of the  
fall of Babylon  
is in power*  
Well, Babylon is not fallen onely in wealth  
and riches, but also in power and authoritie.  
For the Kings of the earth, which sometimes  
were subiect to that monstrous Beast, haue  
now shaken of the yoke of her seruitude, and  
withdrowe the obedience of all their subiectes  
from her. Yea, the most part of the x. hornes,  
which sometyne gaue ouer their power and  
authoritie vnto the Beast, which were all the  
Kinges and Potentates that acknowledged  
the Pope for their supreme head, & soueraigne  
Lord, do now hate and abhorre the Harlot of  
Rome, and shall make her desolate, by with-  
drawing their subiectes from her obedience,  
and nakedly spoiling her of her treasures, and  
shall eate her flesh for pure hatred & burne her  
with fire: For great is the Lord which iudge-  
th her, so that she which before at her plea-

## at Hampton Court.

sure might commaunde all Princes to begyn warre, to cease from war, to defend her quarrels, to annoy her enemies: nowe is glad to flatter a fewe seduced Princes, to take her part, that she be not utterly forsaken of all men: & els to practise by treason and treachery, suborning Roges and Macabondes to stirre vp tumults among the rude people, to trouble godly estates and common wealthes, that despise her dominion, but without al hopeauer to recouer her auncient tyranny.

Her thunder boltes of Excommunication, which were sometime terrible to all men, are now feared of no man. What though she retaine her proude and presumuous stomacke, and wyll do while her breath lasteth, to pronounce sentence of depriuation against Princes that abhorre her wickednes: Her impudent arrogancie is not so much detested of many, as laughed to scoone of all. Her Doctours & priue practisers, though they chaunge thent selues lyke Proteus, into neuer so vnlykelye shapcs, are spied in euery corner. For GOD himselfe reuealeth their pretences, and wyll not suffer her to preuaile any longer. So that in power and authoritie Babylon is fallen, and falleth dayly more and more into utter contempt with all men, untill she be utterly consumed, and brought to nothing, which

F.g.

Will

# A Sermon preached

will not be long before it come to passe. For this sentence that God hath throned against her, and begun also to execute, cannot be changed, or much longer deferred.

3 way Babilon  
in no more  
for her over

But especially and chiefly Babilon is fallen in credite of her doctrine. For beside so many Princes and States of Christendome, that by publike authority have received the Gospel, and utterly abolished al Babilonical doctrine: Even in the mydd of her tyranny and persecution, great multitudes dayly are lightened with the bright beames of the Gospel, that for all Inquisitions, imprisonments, exquisite torments, and cruel burnings they neuer a whyle diminish, but rather increase, as God hath provided, that the blood of the Martyrs should be the seed of the church. And they are more then obstinate, if they doe not acknowledge that this matter is governed from God above. For if it had bene of men, it must needs have decayed before this time, and have come to naught, as Gamaliel sayd of the doctrine of the Apostels. Therfore in fighting against it, they shew them selues but after the manner of the old Giants, to make warre against God. Or as it is contayned in this prophecy, that Antichrist should gather together the Princes of the earth to make battayl against him that sitteth upon the white Horse, whose name is the

1000



## 2. Jampton Court.

word of God, but all to their own utter confusion and destruction. For the word of God must conquer and prevail in the last age, & Antichrist must be consumed by the spirits of the mouth of CHRIST, which is his holy word, and utterly abolished by the glorious brightness of his coming judgement, as St. Paule testifieth in the second chap. of the second Epistle to the Thessalonians. Therefore it is in vayne that they take to underprop the doctrine of Babylon by cruelty and tyranny, for all will not serve, seeing the tyme of her fall shall approacheth, and now already our Saviour CHRIST with the spirit of his mouth hath wasted and consumed a great part of that credit and estimation, in which the doctrine of Babylon of long tyme hath triumphed. And it is our parts to pray, that her credit may daily more and more decrease, that the kingdom of Christ may be perfectly established amongst vs, and the kingdom of Antichrist may be ever broken, even from the foundations. That no superfluous reliques of Babylonicall religion may remaine wher the Church of Christ is in building: but that the doctrine of Babylon may fall altogether.

Thus have I declared of Babylon in wealth and substance, in power and authority, in credit and estimation of her doctrine, is fallen, and

## A Sermon preached

that without hope of recovery. For her cre-  
bit is cracked, not onely among her enemies  
the Protestantes, but even among her best  
friends, and greatest Archpapists. For I sup-  
pose there is none in the world so blinde, so su-  
perstitious, so deuoutly addict to al pointes of  
popish Idolatry and superstition, as they wer  
for thirty or forty yeares past. Although they  
close their eyes neuer so obstinately agaynst  
the light of Gods of word, yet some effect of  
his beames of force wyll pearce euen throught  
their eye lyds. And that they them selues can  
not dissemble, although they would neuer so  
sayne, but that they haue bene deceiued wylth  
grosse errors, & shamefull superstitions. Their  
Hardons, their Pilgrimages, their Legends:  
who is now so blinde, that seeth not how the  
world hath bene seduced by them: And the  
simplicity of the people abused to satisfy their  
vnfatiabable couetousnes. As for the greatest  
Patrones of Popery that be learned, they can  
not deny, but that great errors haue bene re-  
ceiued and taught for trutthes: yea the Pope  
him selfe hath acknowledged, that many er-  
rours haue crept into the church, yea euen in  
to the Masse, but the reformation of them per-  
taineth to him alone, and the general counsell.  
But what hope of reformation is to be looked  
for at their hands, let it be seene in the Decrees  
of the

Quod  
nota

3  
in  
fo

thus the  
Pope doth  
refuse

## at Hampton Court.

of the last counsel of Trent. What litle ~~Wise~~  
those great mountaines in so many yeres tra-  
uel haue brought forth: In forty or fifty yeres  
consultacion, two great matters reformed:  
One for Wardoners not to be comon Pedlers,  
another for the Communion in both kindes,  
to those that desire it: so they confesse it were  
as good in one kinde, and agree with them in al  
other pointes of Popery. Yet al was not wel  
they confesse by their correction. And as for  
the greatest pillers and Doctours they haue,  
if they be pressed neare, acknowledge a great  
deale moze. As one that landed lately at Yar-  
mouth, before witness of good credit, testified,  
that if he might be satisfied in two pointes,  
concerning the Popes supremacie, & the reall  
presence, for other matters he wold not create  
ly strife. So that I will conclude, that Baby-  
lon is fallen in riches, in power, in credit of  
doctrine, not onely with Protestantes, but  
euen with Papists them selues. *Quod Nota:*

But now I know what wyl be objected a-  
gainst me, that I haue traueled all in vaine, to  
proue that Babylon is fallen, and that Babilon  
is Rome: And that I haue abused the textes  
of scripture, and sentences of old Doctours, to  
proue the same. For whatsoeuer is contained  
either in the Scripture, or in the writings of  
the ancient Doctours, to proue that Babylon  
is Rome,

*Obiectio*

# A Sermon preached

is Rome, is to be vnderstood of Rome vnder the heathen Emperours, and not vnder the Popes: And that all this while I haue written the scriptures, & enforced the Doctors to affirme that which they neuer thought of. In deede I wil confesse, that some prophecies contained in this Revelation, were fulfilled in the heathen Emperours, & that the heathen Empire was an introduction vnto Antichrist: but that Antichrist, the great enemy of the church of Christ, and which is principally called Antichrist, could not be any of the heathen Emperours, neither the state of the heathen Monarchie, I will make it manifest by plain demonstrations. And first I will retaine this principle, sufficiently proued before, that Rome is the See of Antichrist, and that by authority of scriptures, and consent of auncient wryters, we can seeke him no where, but in the Roman Empire. And now the controuersy resteth in this, whether the heathen Emperours or the Pope be them.

Note who  
is y<sup>e</sup> right  
Antichrist  
& sedet in  
temple dei

Maioz

First S. Paule, in the second chap. of the second Epistle to the Thessalonians, speaking purposely of Antichrist, saith expressely that he shall sit in the temple of God, which is the church of Christ. But it is most manifest, that the heathen Emperours did not sit in the church of God, therefore the heathen Emperour is not

## at Hampton Court.

not this Antichrist. And by the same reason it is as manifest, that Mahomet is not that especial Antichrist, because hee sitteth without the temple of God, as there be diuers y would haue these thinges to be understood of Mahomet or Ottomanus: but it is as cleare as the Sunne at noone daies, so; as much as neither the heathen Emperors, nor Mahomet nor Ottomanus sitteth in the Temple or Church of God, that none of them is that great Antichrist, of whom the prophecies of the scripture are to be expounded. And whereas some of them interpret the abomination of desolation wherof Christ speaketh, to be meaned of Antichrist, or at least wise, to be a figure of him, that cannot be understood of the heathen Emperors, or any other that is without the Church, so; that standeth in the holie place, which is the temple, and signifieth the Church. Now the Pope sitteth in the myddest of the temple of God, and boasteth hym selfe to be God, challenging to him selfe such authority, as is proper onely to God, and vsurping such honor as is peculiar onely to God. Therefore not in the heathen Emperors, but in the Popes, is this prophecy accomplished.

Another reason to proue y Antichrist, which in this Revelation is foreshewed to come into the world, cannot be understood to be the hea-

G. J.

then

Nota  
Minor

## A Sermon preached

then Emperours, is taken out of the .17. chap. of the same booke. For ther the Angel interpreting vnto S. Iohn the mystery of the beast that beareth the harlot, which hath seuen heades: after he hath shewed that the seuen heades signifie seuen hyls, hee declareth that they signify also seuen kings, or principal states, or soymes of regiment, for so the name of Kyng is often taken in the Prophets, and specially in Daniel, at which Prophecy S. Iohn borroweth many phrases. Of these seuen heades five (he sayth) were fallen, the sixt was then presently in authority, & the seuenth was not yet come, which seuenth was the monstrous beast Antichrist, that was both the seuenth and the eight. Now it is euident that this could not be vnderstood of the heathen Emperours, for Nero the fyrst persecuting Paynim, was come and gone, and Domitiane an other persecuter, by whose tyranny S. Iohn was banished into the Isle of Patmos, wher he saw and receiued this Reuelation, was then in authority: So that of the Monarchy or tyranny of heathen Emperours, this could not be vnderstood, and of the Christian Emperours no man wyl expound it, so that it must needs be turned ouer to the Pope, for it can rest in no place els. And being referred vnto him, all the rest hath a very apt exposition, of the City of Rome, and the deminions



# at Hampton Court.

7 *States*

nions therof, hath had seven principal states <sup>1, Kinges</sup>  
 or formes of regiment. The first state of <sup>2, Consuls</sup>  
 Kinges, the second of Consuls, the third of De- <sup>3, Decemviri</sup>  
 cemviri, the fourth of Dictatores, the fifth of <sup>4, Dictators</sup>  
 Triumviri, the sixth of Cæsars or Emperours, <sup>5, Triumviri</sup>  
 and the seventh of Popes. Now five of these <sup>6, Emperors</sup>  
 states or formes of regiment were fallen and  
 abolished in S. Iohns time: the first which was <sup>7, Popes</sup>  
 Emperours, in his time was in place: and the  
 seventh which is the Popes, was not yet come,  
 which was y<sup>e</sup> very beast it selfe: the Roman <sup>Empire</sup>  
 Empire returned, & raised up from the bottom-  
 les pit of hell, into the usurped tyranny of the  
 Pope. And this is that beast, y<sup>e</sup> sometimes was  
 of wonderfull great power and glory, in the  
 daies of Augustus, and some other of his suc-  
 cessors, but then much decayed, as if it had not  
 bene, although in some sort it was, but should  
 be restored in the usurped authority of the  
 Pope, that claymeth all the world to be hys  
 Diocese: Which power cometh not from  
 God, but from the Prince of pride, out of the  
 bottomles pyt. But chiefly let vs consider,  
 that the beast, although he be but one, yet in  
 the account he standeth for two, for he is the  
 seventh head, and the eight also: and remem-  
 ber that the Pope challengeth double autho-  
 rity, namely, the power of both swordes, the  
 spirituall, and the temporall. So that in this

G. y.

expo

## A Sermon preached

exposition, all things agree most aptly. Again it is manifest in the scriptures, that Antichrist should deceiue the world with false doctrine, vnder pretence and coullor of true Religion, and therfore so often times the scripture warneth men, that they be not seduced by hym, which were needeles, if any open professed enemy of Christ should be that Antichrist. For there is no likelyhood, that an heathen man, a Iewe or a Turke, should deceiue any multitude of true Christians, but he that vnder the pretence of the name of Christ, seeketh most of all to deface the honor of Christ: he is a subtil aduersary, and the very spirit of Antichrist, as S. Iohn also in his Epistle doth testify. For in the second chap. speaking of those Antichristes which were the forerunners of the great Antichrist, he sheweth that they went out from the church: and in the fourth chapter, he calleth them false Prophets, and teacheth them how to know the spirit of Antichrist, He that denieth IESVS to be Christ: He that denieth that Iesus Christ is come in the flesh: That is, he that derogateth any thing from the honor of Iesus to be Christ, and in his flesh to haue performed the full worke of mans redemption, as the Pope doth most blasphemously, he is Antichrist: and who so teacheth any such doctrine, speaketh by the spirit of  
Anti.

1590. 16  
Antichrist

Nota

## at Hampton Court.

Antichrist: For the testimony of I E S V S, is the spirit of prophecy: Seeing therefore that S. Iohn accompteth Antichrist, for one that is gone from the Church, and for a false Prophet, it is cleare, that Antichrist is no heathen Emperour, which was neuer of the Church, nor any false Prophet, that tooke vpon him to teache in the Church. The same may be said of Mahomet, who neuer professed hym selfe to be a Christi- an, nor yet a Prophet in the Church of Christ, pretending to vphold the Religion of Christ, but an open enemy of the Gospell, and of our Sauour Christ, altogether wout the church. By these arguments I doubt not, but all men may see, that seeing Babylon is Rome, and that the head of Babylon is Antichrist, that he can not be any of the heathen Emperours, but euen the Pope him selfe. And therfore I conclude, according to my text, that Rome is fallen, if Babylon be fallen.

Now remaineth the last part that I promised to entreate of, namely the cause of Gods so seuerer iudgement against Babylon that hee hath decreed her vtter ouerthrow and destruction, which the Angell comprehendeth in these words: Because shee hath made all Nations dronke with the wyne of the fury of her fornication, that is: She hath deceiued all the world with false doctrine, which he compa-

C.iiij.

reth

## A Sermon preached

reth vnto two kindes of vices, wherby men are so deceiued, that they lose all right iudgement: Dronkennes and Fornication. For as these two vices do allure men to commit them, by couetous of vayne delectacion that is in them: euen so Babylon hath enticed all men lyke an other Circe, to drinke of the cup of her delectable errors, and to commit most filthy fornication with her idolatrous religion. For of al other religions to the carnal man, none is so pleasant as Whorey is, in which be so many kindes of satisfaction, to be obtained, both in this lyfe, and after men be dead, that there is no greater security for an hipocrite to sleepe in, then in the faire promises of Whorey. And that causeth so many so wyllingly to embrace it, and so loth to depart from it, because they would styll continue without checke of true doctrine, which calleth men to repentaunce, and amendement of lyfe, or els threateneth eternall damnation. For howsoeuer it pleaseth them to charge the doctrine of the Gospell with cause of security, it may easily be sene by comparison of it, with the doctrine of Whorey, whether be cause of security: that which teacheth no satisfaction but one, for them that be penitent in this life: or theirs that hath so many waies to merite rewardes, and to satisfy for synnes, not onely whyle men lyue in the world

## at Hampton Court.

world, but also for them y are already gone out of it. And ther is no wine so strate to the taste of a carnall man, as that which maketh hym dzenke with opinion of his owen righteousness, as it is the nature of strong wine, to make very Cowards thinke themselves to be valiant Champions: and such is the cup of popish doctrine, contayning merites and satisfactions.

Againe, when we consider that Antichrist should make men dzenke with his erroneous doctrine, we marvaile lesse how men could be so blinded and insatuate, that they could not see and perceiue such grosse errours, and manifest vntruthes as are in popery. For as they that are ouercome with the strength of wyne, haue lost the right vse, both of their wyt, and of their senses: euen so they that are dzenke with the hereticall doctrine of Papisry, do grope in the cleare light of the Sunne, and see not their owen deformity, though al the world beside cry out of them. Inlike manner, they that be ouercome with the vnhonest loue of Harlots, haue their reason so imprisoned in corrupt affection and foolish fantasy, that they are at liberty neither to see their owen folly, nor admyt any wyle and godly counsell. So it fa-  
reth with those that the Babylonical Circe the church of Rome hath allured by her enchaunt-  
ments, to commit spiritual fornication w her;  
they

## A Sermon preached

they cannot abide to heare the voice of them,  
that calleth them out of that damnable estate,  
so highly they please them selues in their own  
misery, as if they were in case of perfect fel-  
citty. This is chiefest of their drunkennesse,  
this is chiefest of their fornication, and this is  
the iust iudgement of God, y they which haue  
shut vp their eares from hearyng the truth,  
should be deceiued with strong delusions, that  
they might beleue lyes. Furthermore, by the  
names of these vices, the Angel cōprehendeth  
all other vices that follow of them, as intem-  
perance, arrogancy, impudency, and such like  
as are wont to follow drunkennes and incons-  
tency. For these crimes go not vnaccompan-  
ied, for where either of them is, commonly  
both will be, and they haue either of them, and  
both together, their traine to wayte vpon thē.  
And all these we see to haue ouerflowed in  
Rome the Westerne Babylon, as she her selfe,  
though she haue a brazen forehead, and be past  
all shame, cannot deny altogether. And be-  
cause of these so great and hainous enormities  
the iust sentence of God, pronounced here by  
the Angell, is come vpon her, that she is now  
in her fall and decay, as she was once in her  
ruffe and glory. But this especially is to be  
noted, that the Angell here sayth, that she  
should deceiue all nations with the wyne of  
the



## at Hampton Court.

the furye of her Fornication. For this is the  
great vniuersallitie that they make so great  
braggies of, and woulde haue it to be a cer-  
taine Porte and Parcke of the Catholicke  
Church, to be vniuersall: Behold the Angell  
here sayth in playne woordes, that all nations  
shoulde drinke of the wyne of the furye of  
her fornication. Where is then the vni-  
uersall consent and vnitie of all nations in  
Religion, that maketh a true Religion: And  
yet vniversallitie and vnitie be two great pile-  
lers of the Church of Rome. And for my  
part, I do not enuy her those markes, which  
she challengeth of vniversallitie and vnitie, (al-  
though we might stand in law with her for  
them) but let her peaceably enuy them: for  
they maye helpe to proue her to be the false  
church of Antichrist, but they cannot make  
her to be the true church of Christ. We see  
plainly that Babylon hath here vniversallitie  
and vnitie, for she maketh all nations to drinke  
of the furious wine of her fornication: but the  
church of Christ, as he himselfe saith, is a small  
flocke, and him selfe by Symeon, is sayd to bee  
a signe of contradiction, a marke that is gain-  
sayd of most men.

And here also is answered one great migh-  
ty obiection, wherewith they thinke to shake  
vs: That seeing the Church of Christ, is the

H. J.

Spouse

## A Sermon preached

Solutio

Spouse of Christ, how could it be that Christ should forsake his Spouse, and suffer her to continue in damnable errors, so many hundred yeares? Why, Christ him selfe declareth, that the deceites and errors of false Prophets should be so great, that if it were possible the very elect should be deceived: yea, there should be such a miserable dispersiō, that scarce two true Professors of his name should remaine together in one place, and yet the holy band of unity should be in the head, which is our Saviour Christ, for whersoever the carcass is, thether the Eagles wold be gathered. And S. Paule in manifest wordes declareth, that the second coming of Christ should not be, befoze there were a generall Apostasie, that is, a departure from the true faith and religion of Christ, and that the sonne of perdition Antichrist were openly shewed. And in thys Reuelatiō how often is it said, that Antichrist should deceiue all the world, all nations, people, and tonges, and that the church of Christ should be driuen into the wilernes, out of the sight of the world, and there remaine a space, vntil she should be brought againe to light and open knowledge of all men: as it is come to passe this day, Gods name be therefore euerslastingly praysed.

But because I haue occupied long time, I  
will

## at Hampton Court.

Wyll draw to an end : for by that I haue sayd,  
I trust it doth sufficiently appeare, that God  
according to his righteous iudgement, hath de-  
termined vtterly to ouerthrow Babylon, be-  
cause she hath deceiued all nations with the  
wyne of the fury of her fornication. And now  
it resteth onely, that I speake a word or two of  
the voyce of the third Angel, which is a conse-  
quent of this my text, and serueth verie aptly  
for the conclusion of my Sermon.

The third Angell followed, crying wyth a  
loude voyce, and saying : If any man shal wor-  
ship the Beast or his Image, or receyue hys  
marke on his forehead, or in his hand, or shall  
acknowledge any obedience or reuerence to  
him, as willing to drinke of the cup of Babilons  
fornication, the same shall drinke of the wine  
of the fury of Gods wrath, which is poured  
forth vnmixed, into the great cup of Gods  
anger, & they shall be tormented with fire  
& brimstone, before the Lambe and his holy  
Angels, and the smoke of their torments shall  
ascend for euermore, and they shall haue no  
rest day nor night, from extreme tormentes,  
that worship the beast, or shew any reuerence  
vnto Antichrist. The effect is in few words:  
that horrible, intollerable, and eternall tor-  
mentes remayne for all them, that now espe-  
cially, when Babylon is now discouered, wyl  
haue

## A Sermon preached

haue any thing to do w<sup>th</sup> her damnable errors,  
and pernicious doctrine. For howsoever ig-  
norance befoze her fall, though it were iner-  
cuseable, yet seemed to diminish the greatness  
of the crime. Now that her wickednes is o-  
penlye displayed, no pzetence can saue men  
from the extremity of Gods w<sup>th</sup>ath, if they  
will still obstinately continue in her heresies.

*A most  
good  
preacher*  
# Let vs therfore pray vnto almighty GOD  
instantly, that all men in their vocation may  
seeke the vtter ouerthrow and destruction of  
Babylon: that Princes and Magistrats may  
according to the p<sup>ro</sup>phesies of them, hate her  
with a perfect hatred, and vtterlye abolythe  
what soeuer belongeth to her: that they may  
rewarde her, as she hath rewarded vs, and  
geue her double punishment, according to her  
wozkes: and in the cup of affliction that she  
hath poured forth for vs, they maye poure  
forth double as much to her. And loke how  
much she hath glorified her selfe, and lyued in  
Wantonnes (which was without measure) so  
much they may bestowe vpon her of sorowe  
and tormentes: That Preachers and Mini-  
sters of Gods wo<sup>rd</sup>, may plainly and with-  
out dissimulation or halting, discover her wic-  
kednes: and earnestlye to vrge, whatsoeuer  
hath yet neede of perfect refozation, that all  
subiectes may continue in holy obedience, first  
to

at Hampton Court.

to GOD, and then to their Prince, to the  
aduauncing of the honour and glozy of GOD,  
thzough IESVS CHRIST: to whom  
wyth the holy Ghost be all honour,  
glozy, power, and dominion,  
both now and euer.

AMEN.

(\*)



**Printed at**

London by Iohn Awdely,

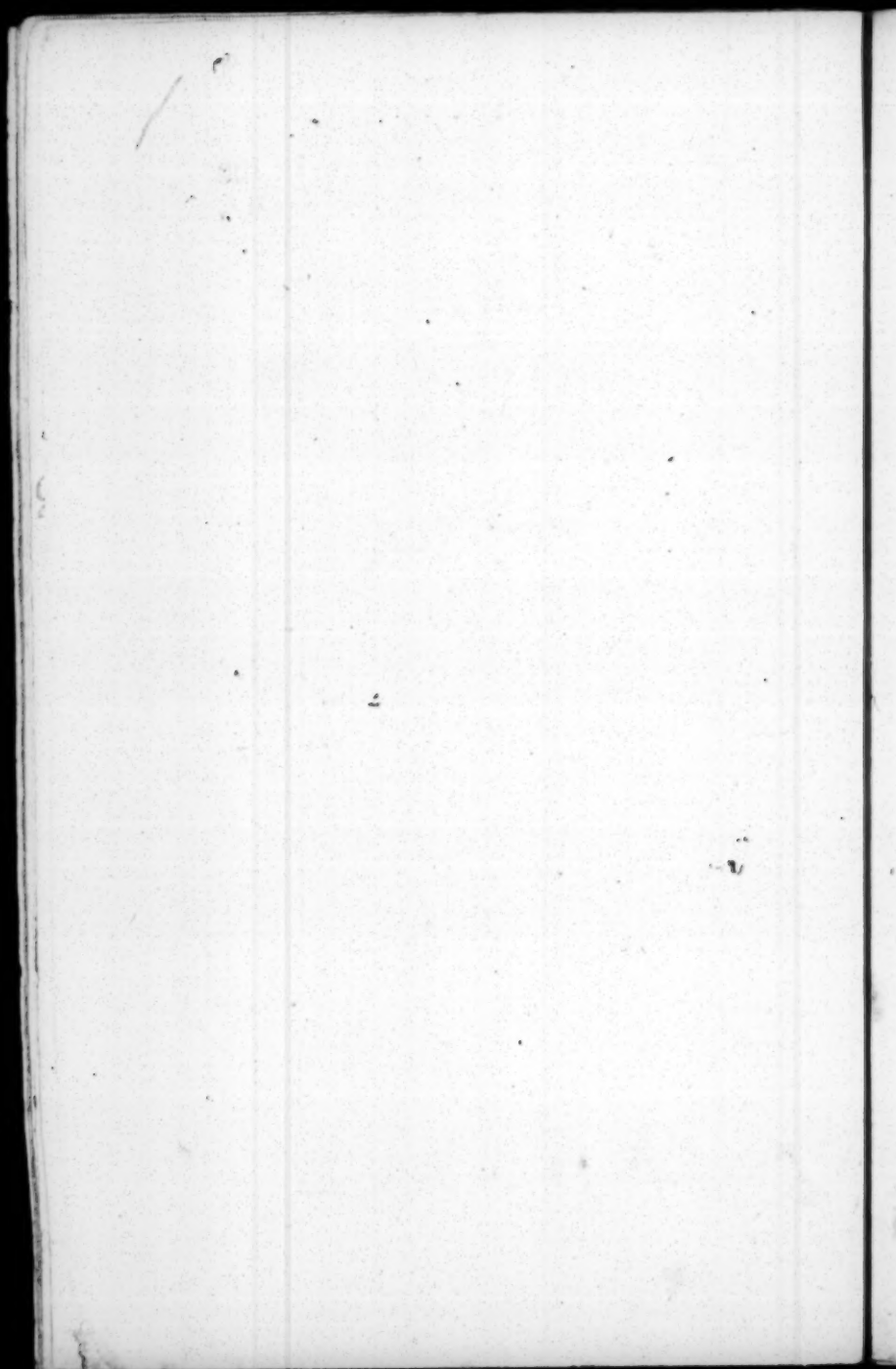
Dwellyng in lyttle Bryt-

ayne Streete, without

Aldersgate. 1570.

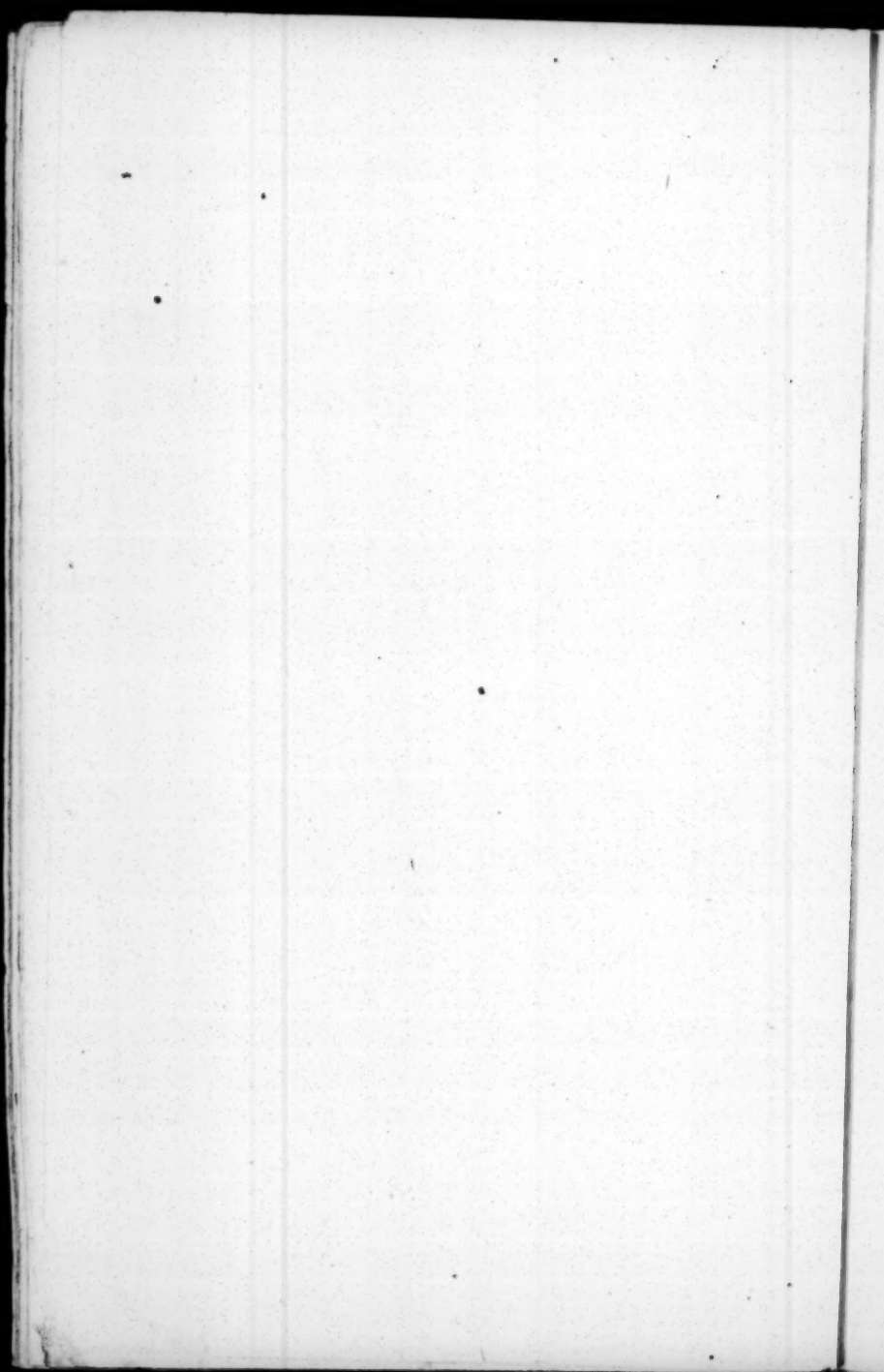
The. 27. of No-  
uember.











1149.8 Fulke (Harmsworth)

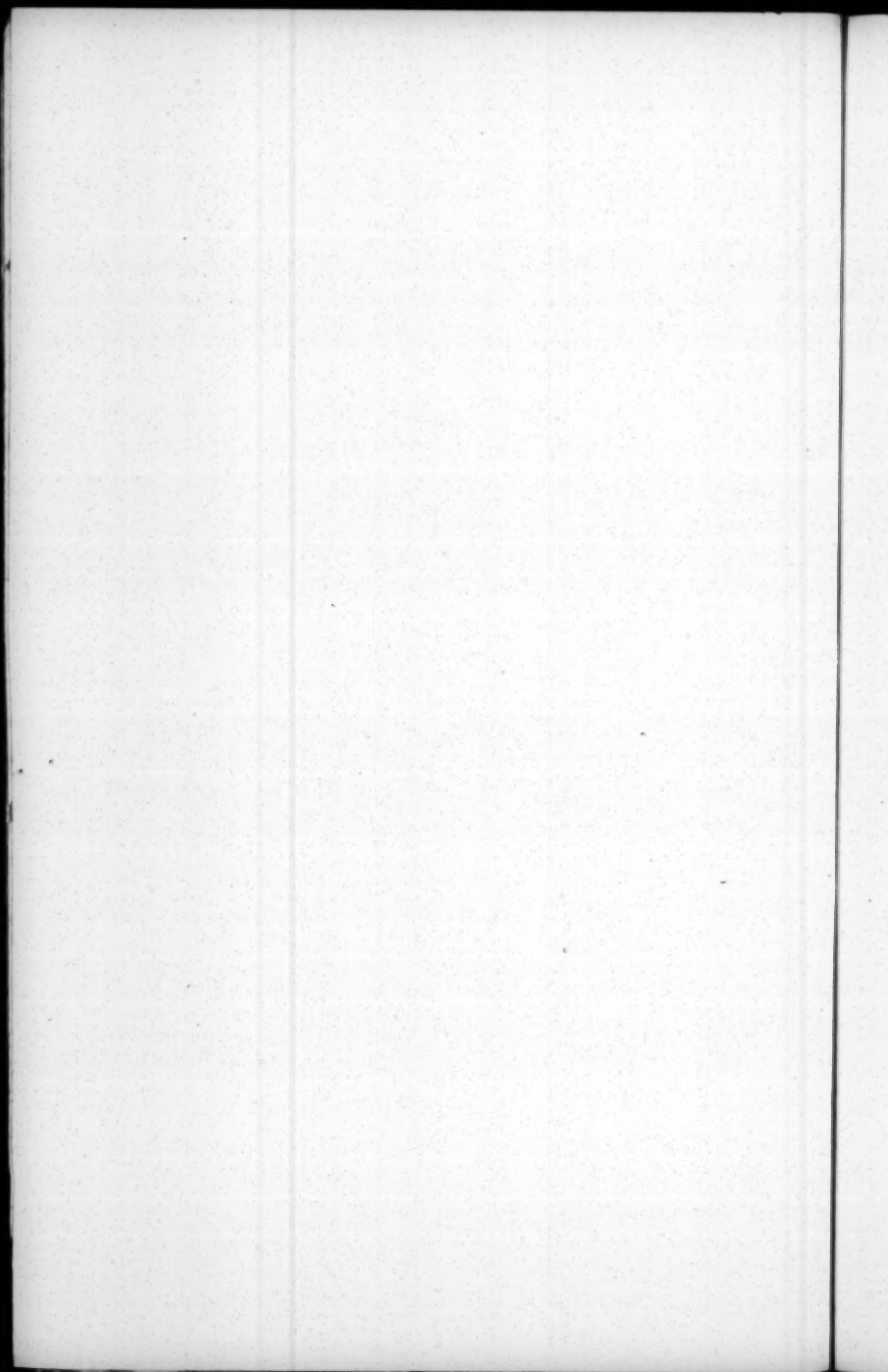
Before this work was taken apart, resewn, and rebound (by R. Lunow) it was bound with STC 6694.2 (q.v. for list and general description) and other works. While it was in sheets I examined it and found it to be as follows:

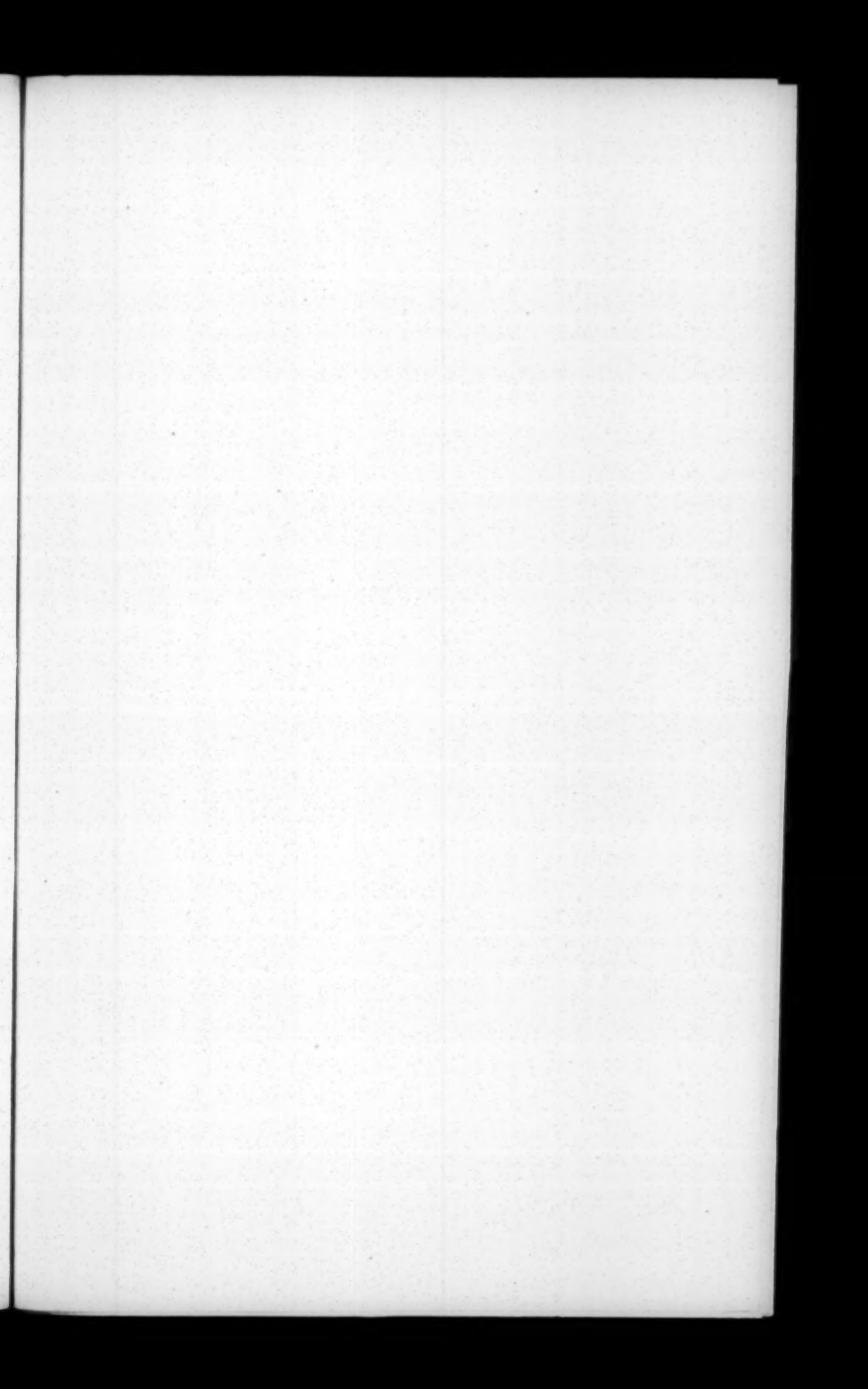
Collation: A-H<sup>2</sup>.

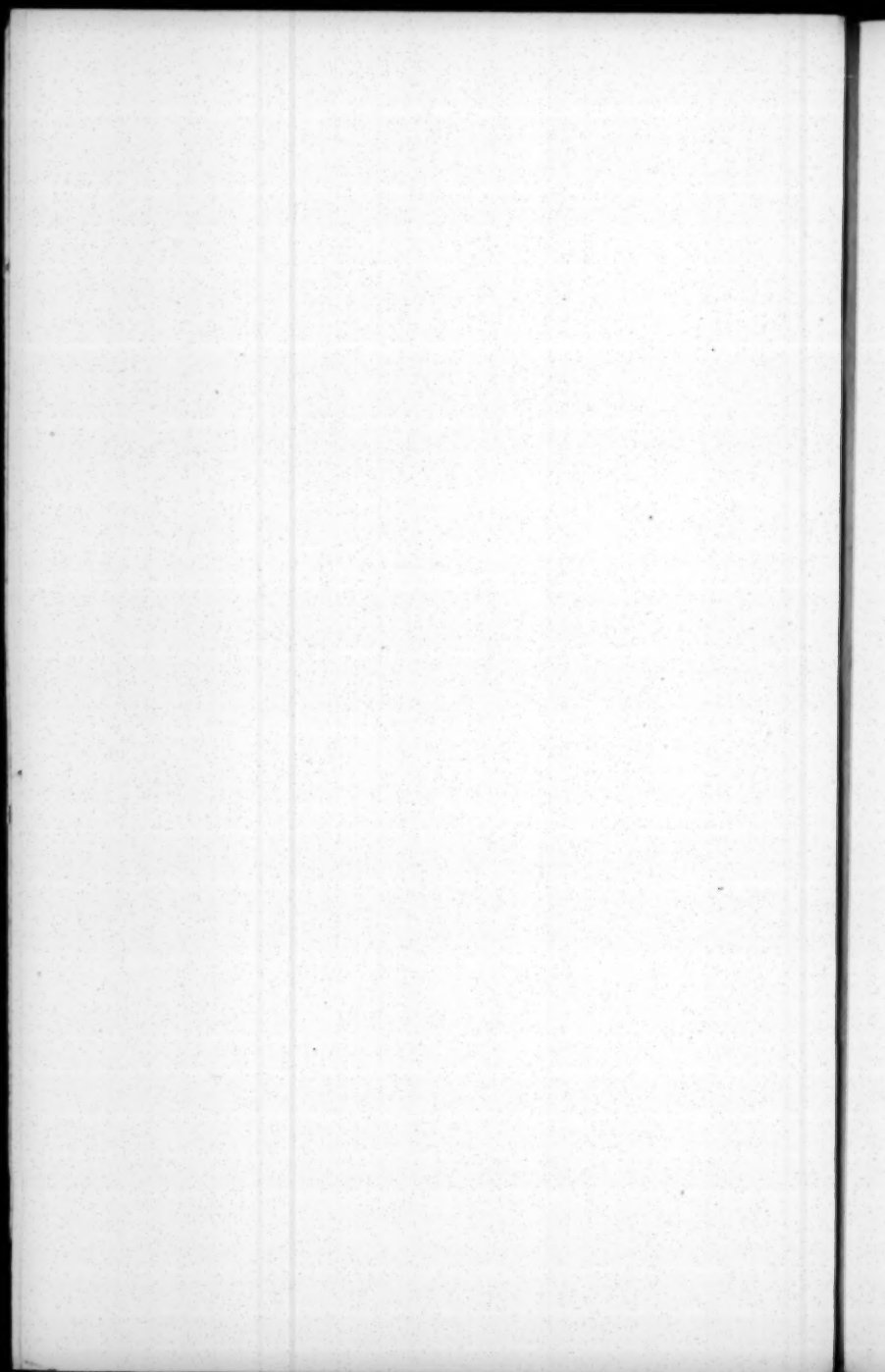
Condition: All pairs of leaves were normally conjugate.

6 Aug 56

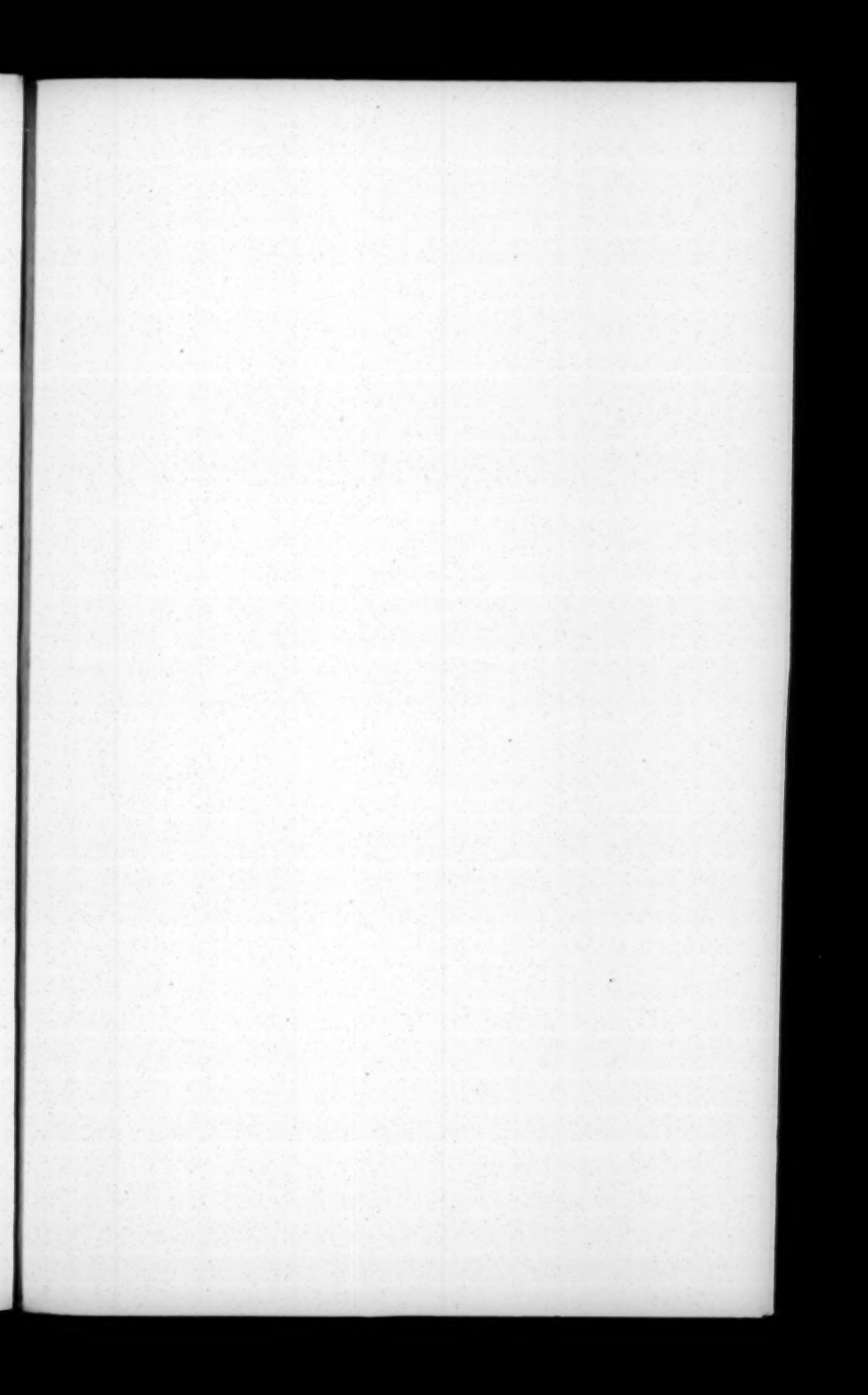
ELL

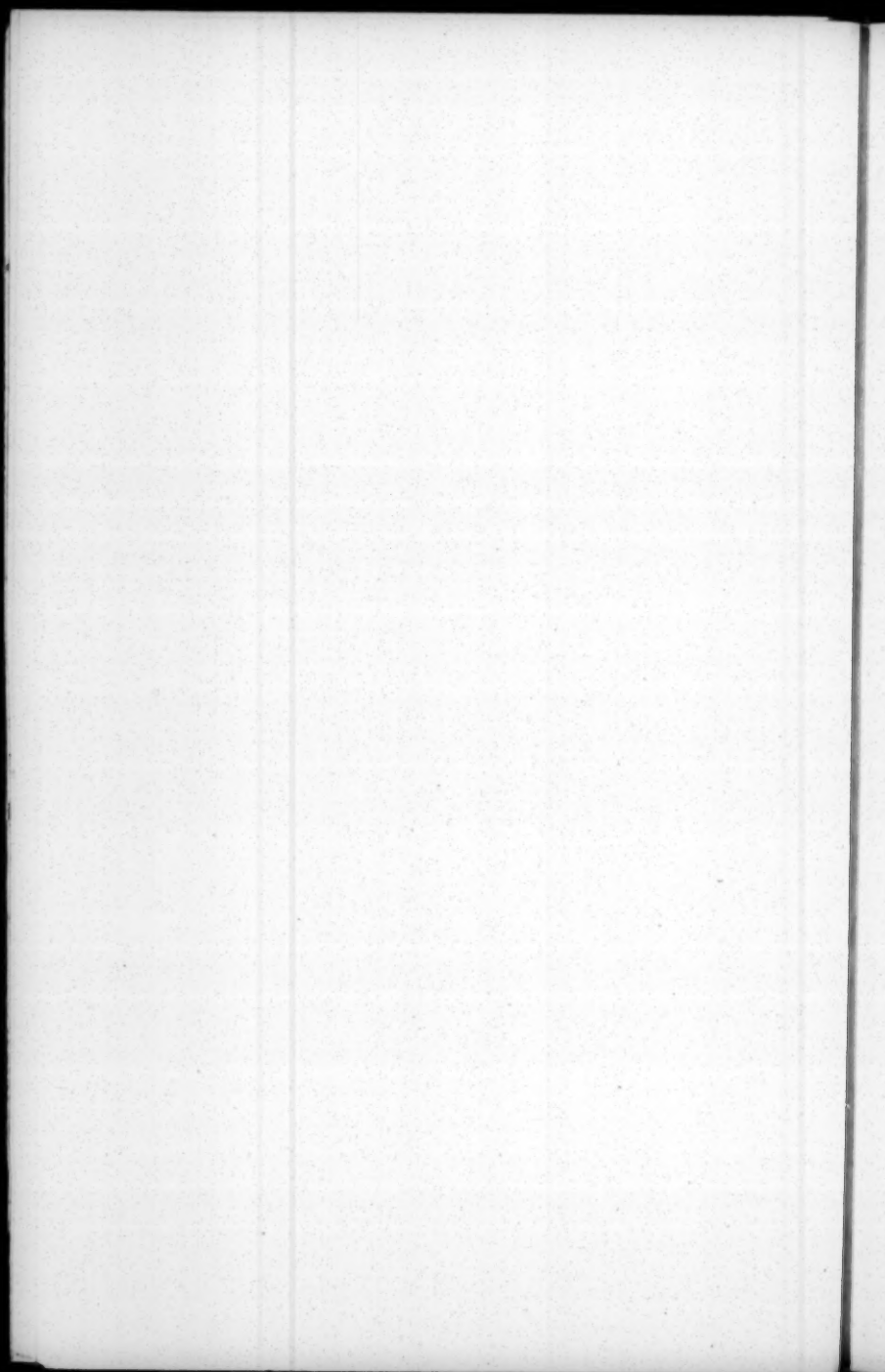


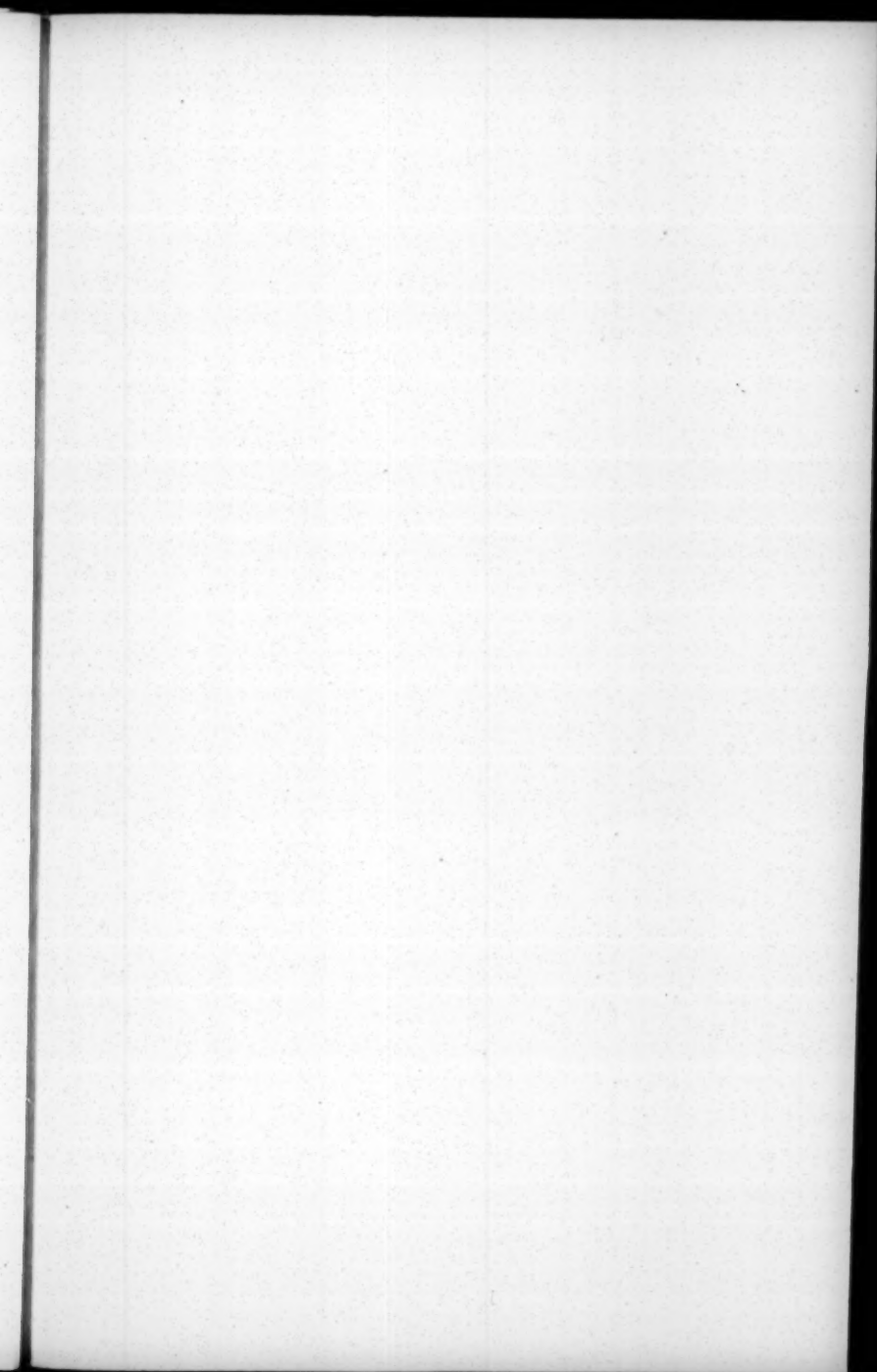


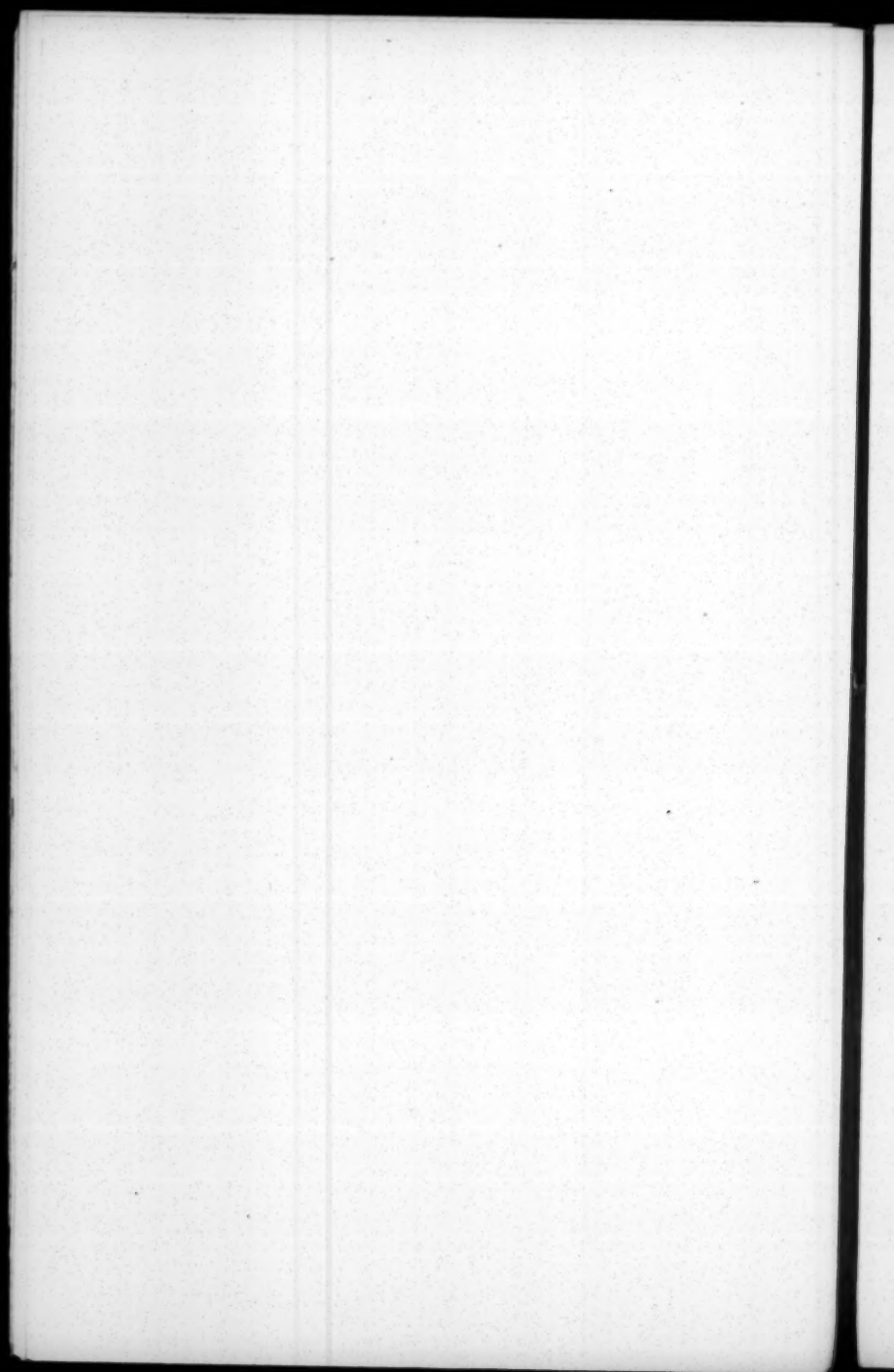












11449.8

